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Osaka University

A STUDY OF BURMESE RAMA STORY

**with an English Translation from a duplicate Printing
of the Original Palm Leaf Manuscript written
in Burmese Language in 1233 year
of Burmese Era (1871 A.D.)**

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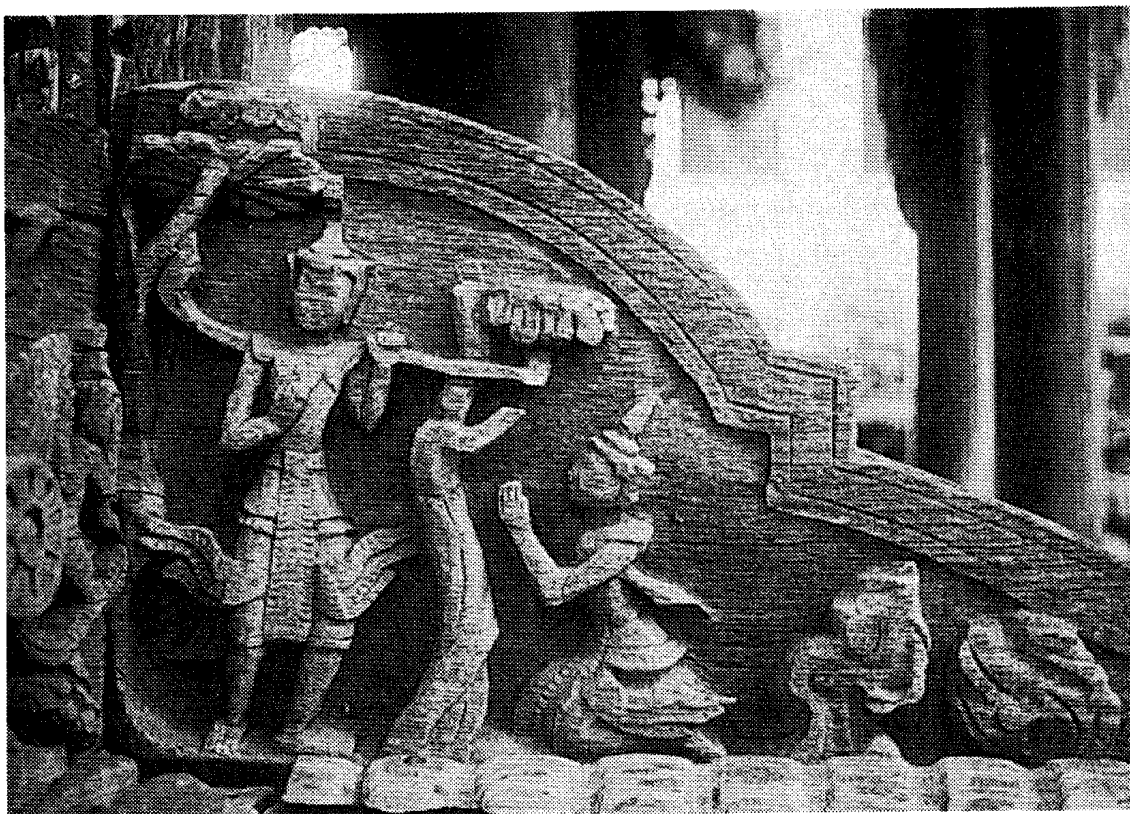
Scenes from Rāmāyana teracotta reliefs of Lawka Marazein Pagoda, Payagyi village,
(traced by Leng Mg.)



1. Hanumān being arrested alive by Indrajit with his formidable Nāgapāśa noose.



2. Hanumān in Laṅkā with his tail being ablaze as the punishment given by Rāvaṇa for his crime.



1. Rāma's success in lifting the divine bow.

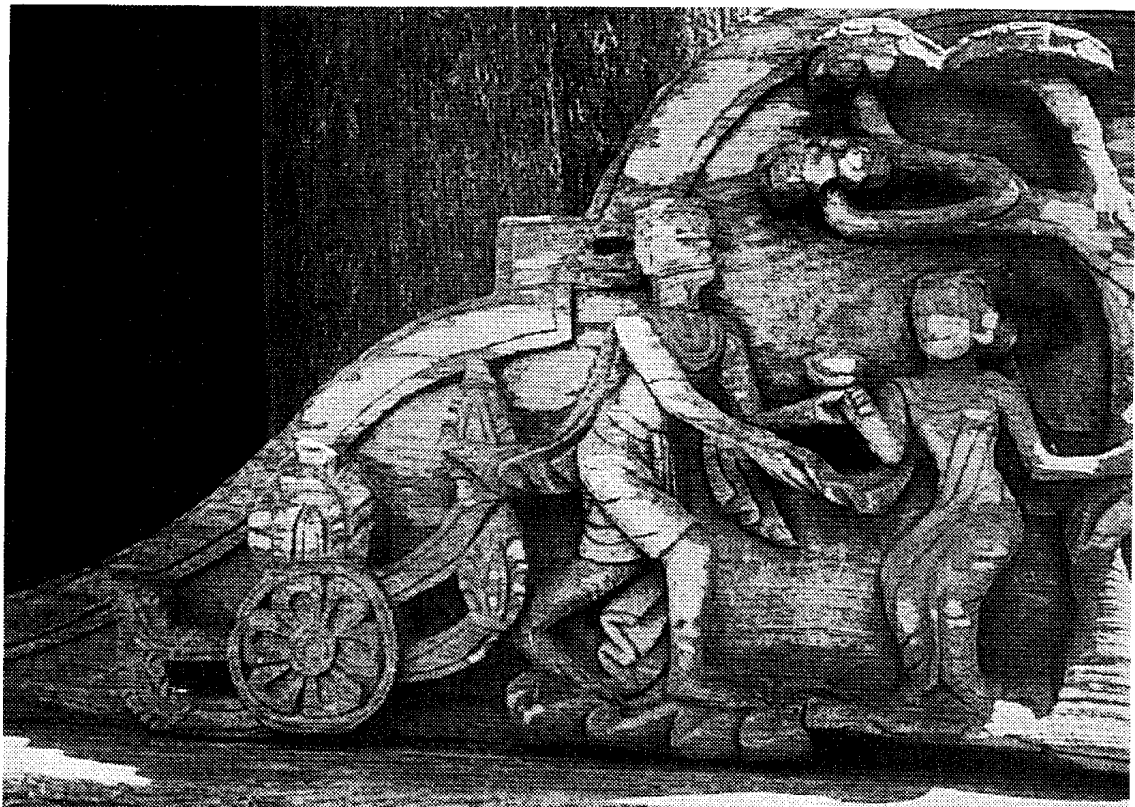


2. Mārīcha assumed a golden deer and was pursued by Rāma.

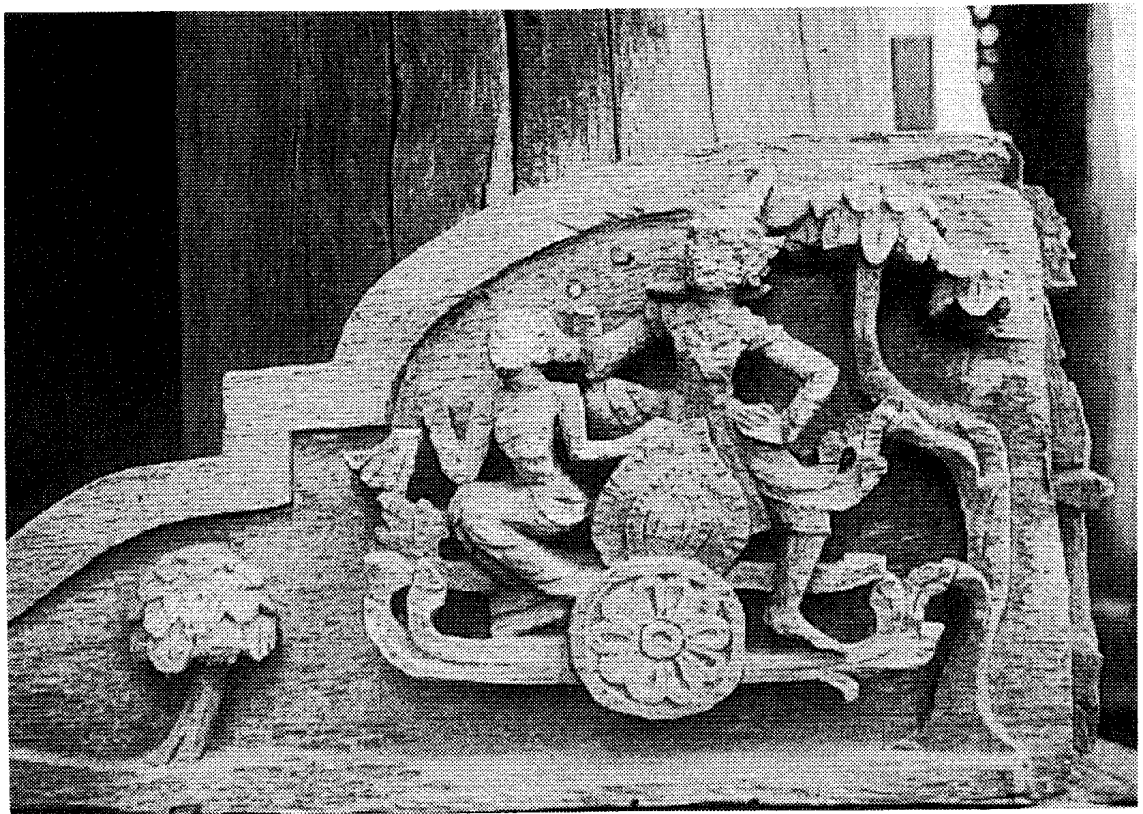
Scenes from Rāmāyana wood carvings of Moda Kyaung Monastery, Mandalay.
(Photographs by courtesy of John Okell.)



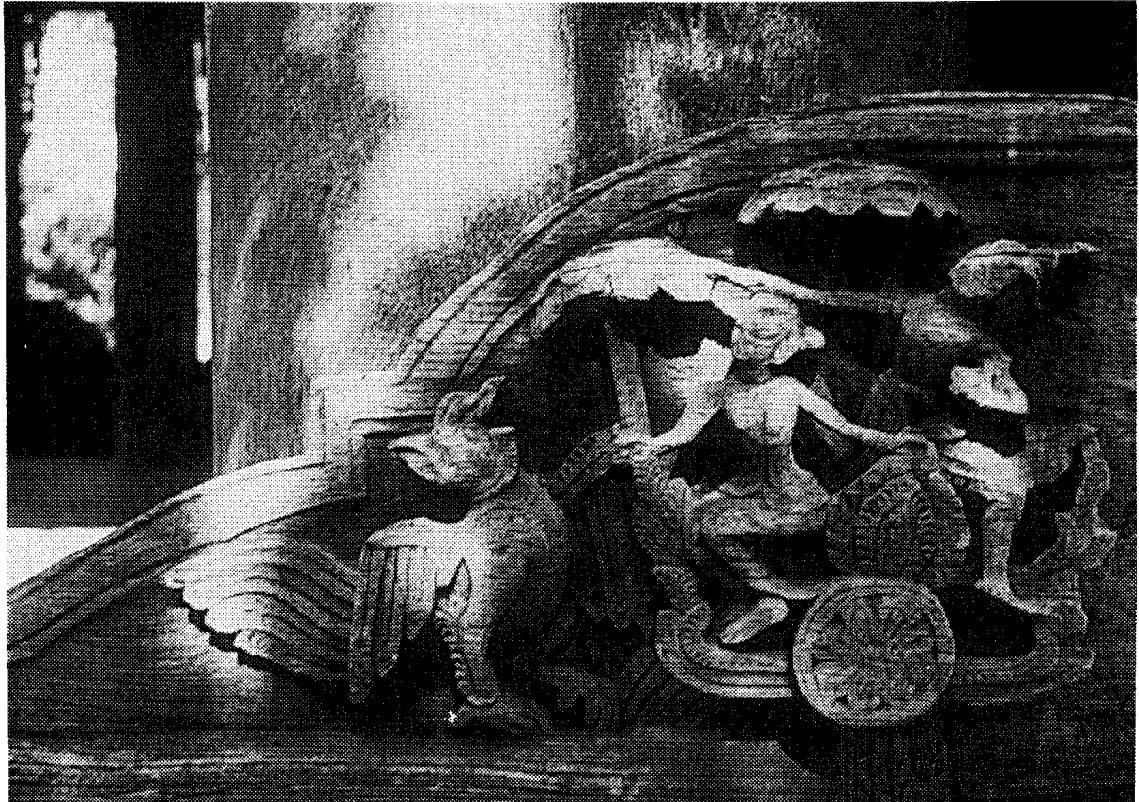
3. Rāma returns to his hermitage, carrying the corpse of the golden deer.



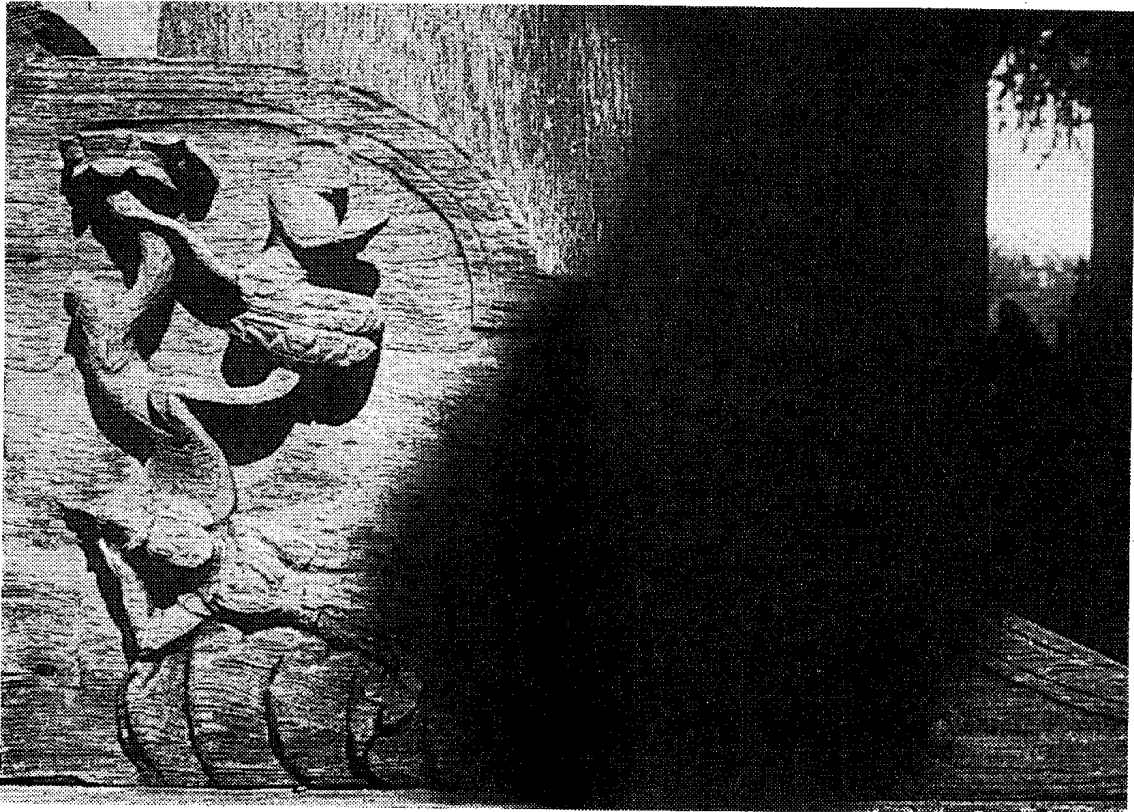
4. Sītā intends to give alms to Rāvaṇa in guise of an old mendicant.



5. Rāvaṇa abducts Sītā with his flying chariot.



6. Jaṭāyus attempts to rescue Sītā from her abduction by Rāvaṇa.



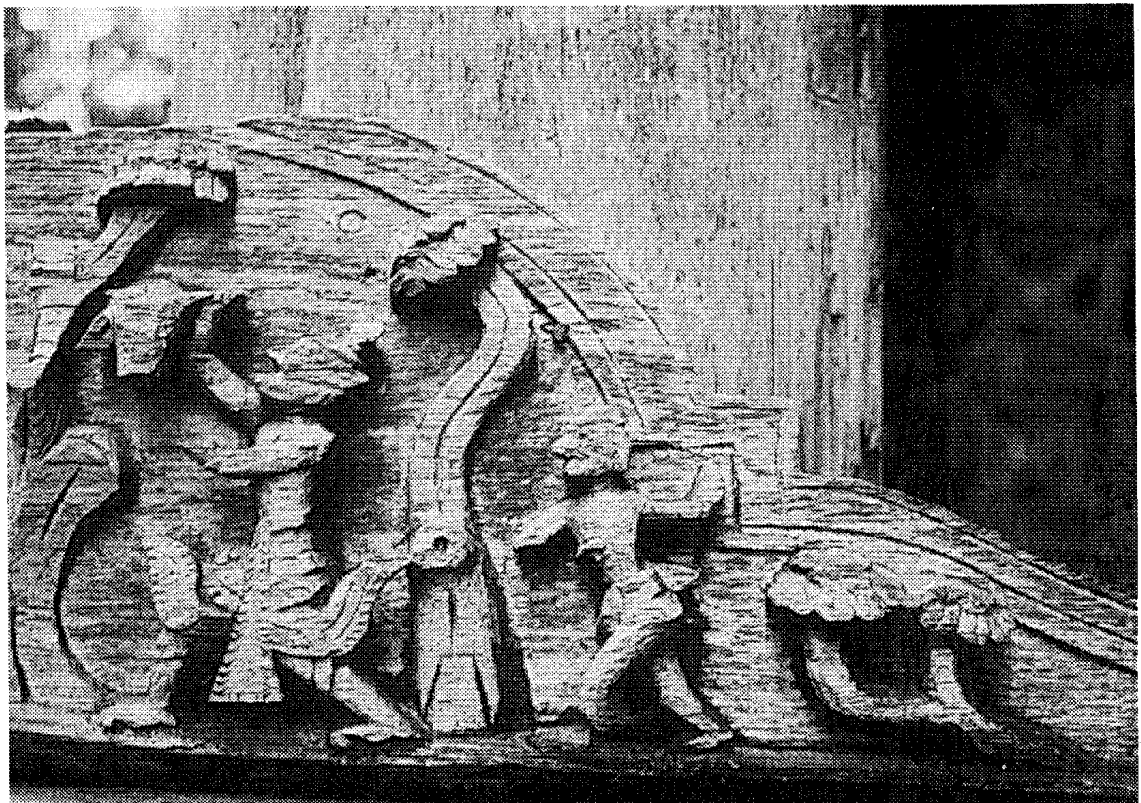
7. Rāma slumbers under a Ceylon Oak tree upon which Sugrīva crouches.



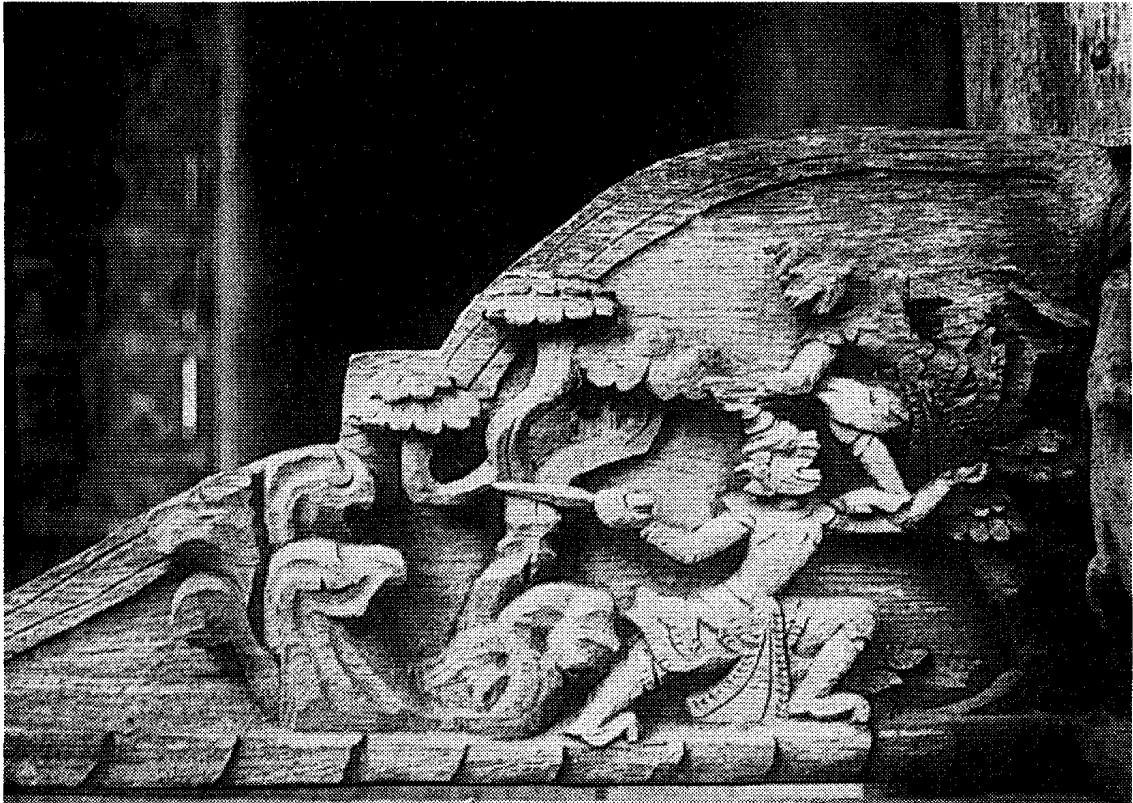
8. A fight between the king of buffaloes, Māyāvī, and the ape king, Vāli.



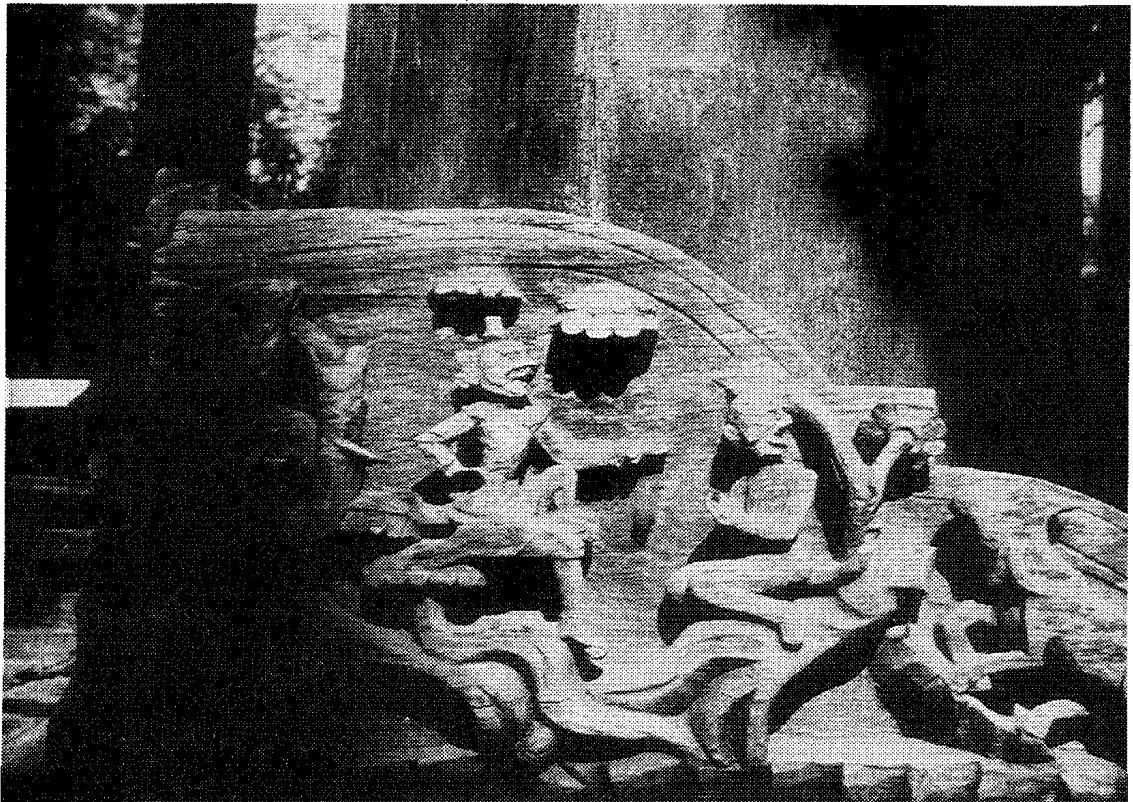
9. Māyāvī being killed by Vāli.



10. Vāli severs the head of Māyāvī with his sword.



11. The duel between Vāli and Sugrīva.



12. Māyāvī assaults on Sugrīva and Vāli

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Preface

It was 1992 when I started, for the first time, to study the contents of the indigenous versions of Ramayana prevalent in Southeast Asia, such as Indonesia, Malaysia, Thai, Cambodia and Burma. The well-known versions of Rama story from the region were collected by me either in original or in duplicate copy. They consist of Ramayana Kakawin of Java, Hikayat Sri Rama of Malaysia, Ramakien of Thai, Reamker of Cambodia, Phra Lak Phra Lam of Laos and Rama Yagan of Burma. In addition to them, the minor and local versions of Rama story though very little is known about them, were also available to gather, thanks to many colleagues from the region. It was quite valuable for me to be able to obtain the copies of Maharadia Lawana from Philippines, Lanka Xihe from Yunnan, China, Loik Samoing Ram of Mon, Batara Rama in Sundanese, and Serat Rama of Medieval Java. As a matter of course, it became obvious that though the Southeast Asian Ramayanas share the basic structure and the main plot with Valmiki Ramayana, they also contain major and minor divergencies from Valmiki.

The consequence of my study was delivered as a key note lecture on Ramayana at the 2nd Forum of Asian and Pacific Performing Arts, which was held at Kobe, under the auspices of the Performing Arts Foundation, Hyogo, in October 1992.

In next year, an International Conference on Burma Studies was held at Humboldt University at Berlin, Germany. As one of the participants to that Conference, I could submit my research paper entitled "The Burmese versions of Rama Story and their Peculiarities".

Two years later, I had an opportunity to attend the Eighth International Conference-Seminar of Tamil Studies, which was held at Tamil University, Thanjavur, India, in January 1995, and read my research paper on a comparative study of Southeast Asian

Ramayanas with Kampan Ramayana of South India.

In August of the same year, I was fortunately invited to the the 12th International Ramayana Conference which was held at Leiden University, the Netherlands, and provided a valuable opportunity to deliver a special lecture on the Loik Samoing Ram, the Ramayana composed in Mon language, which was for the first time introduced to the outside of the Mon community.

Since then, I was invited to the International Conferences on Ramayana Studies annually: 13th International Ramayana Conference held at Shenzhen University, China, in April 1996, 14th International Ramayana Conference held at Houston, Tex, United State in May 1997, and 15th International Ramayana Conference held at Trinidad & Tobago in August 1998. The titles of my research papers which were read by me at the respective Conference were as follows:

- (1) A Comparative Study of Lanka Xihe, the Tai version of Rama story in Yunnan Province, China.(1996).
- (2) A comparative Study of Burmese, Laotian and Yunnan versions of Rama Story (1997).
- (3) A Comparison of Lannathai Rama Story and Laotian Rama Stories.(1998).

In 1997, I was invited to the International Institute of Tamil Studies, Chennai, India, as a Visiting Professor, for three months from December to the end of March 1998. I have to express my gratitude to the Institute because I could stay there quite comfortably and conveniently by a favorable and benevolent terms provided by the Institute to me, and thanks to the Institute, I could compile a book with over five hundred pages, entitled "A Comparative Study of Southeast Asian Ramayanas with Indian Ramayanas".

Meanwhile, the study on Burmese versions of Rama story was also carried out in parallel by me continuously during past six years since 1992. It can be safely assumed therefore that the researches on Burmese versions of Ramayana have been finished almost all completely and will be able to publish as a book. I applied for a grant-in-aid

of Osaka University of Foreign Studies in 1998 fiscal year and was approved to publish my manuscripts together with an English Translation of Rama Vatthu which has not been known yet to outside of Burma.

Rama Vatthu was at first found as two palm-leaf manuscripts in 1973: one from a Buddhist monastery in Pagan-Nyaungoo area and the other in a monastery near Rangoon. Though the date of transcription was 1871 A.D, according to the colophon of the manuscript, U Thein Han, the Chief Librarian of the Rangoon University Library, presumed them as having been originally composed probably in 17th Century, A.D.

A photocopy taken from the original palm-leaf manuscript became available at the Universities Central Library, Rangoon in 1974. It is for the first time translated into English from Burmese original and introduced to the outside of Burmese community by me.

I am deeply appreciate it at first to the Ministry of Education, Government of Japan, that my research activities on Ramayana of Southeast Asia have become available by means of a Research Project, No.14402-09610526, Grant-in-Aid for Scientific Research (C) for three years from 1997 to 1999, and secondly to Osaka University of Foreign Studies that my manuscripts on the study of Burmese Ramayana together with the English translation of Rama Vatthu were able to publish as one of the academic series of publication of the University.

I also wish to thank Mr. John Okell, Senior Lecturer in Burmese at the School of Oriental and African Studies of the University of London, for his favour to provide me a series of photographs on Ramayana woodcarvings sculptured on the outer wall of a Buddhist monastery named Moda Kyaung in Mandalay. It is to be regretted to hear that the valuable woodcarvings of Ramayana from Moda Kyaung had been lost eternally by a conflagration several years ago.

A special word of my thanks is due to Leng Mg, an artist of the Universities Central Library, Rangoon, who kindly provided me two sheets of tracing of the Ramayana

terracotta reliefs from Lawka Marazein Pagoda, Payagyi village, Budalin township.

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Chapter I . Eight Texts of Burmese Rama Story

There are several extant texts of the Ramayana written in Burmese language. U Khin Maung Tin, the Chief Librarian of the National Library, Ministry of Culture, Government of Myanmar, informed me by his letter dated 19-6-1993 that even thirteen texts of the Rama story written in Burmese language are still extant either in the form of printed books or Palm-leaf manuscripts, all of which were transcribed in the late half of the 19th Century A.D.

It may be pointed out that the following are the features peculiar to those Texts.

(1) RAMA THAGYIN, composed by U Aung Pyo in 1775, is believed to have been the earliest surviving version of the Ramayana in Burma. It was composed in verse and was rewritten on the day of full moon of May 1886 according to the colophon of a handwriting copy from a Palm-leaf manuscript which has been preserved in the Universities Central Library, Ministry of Education, Government of Myanmar, Yangon. It commences its story with the birth of Dattagiri i.e. Ravana, and ends with his death. No account of Sita's banishment by Rama after their return to Ayodhya and Sita's birth of her children can be found in this text, since it lacks the Last Book "Uttara Kanda" .

(2) RAMA YAGAN, composed by U Toe in 1784, is one of the most prominent versions of the Rama story in the history of Burmese Literature. It is however incomplete because of the author's death immediately after having composed 34 chapters. It begins with Sita's parentage and ends abruptly the scene of Rama's encounter with Sugriva. It deals with Rama as not an Incarnation of Visnu but as the Bodhisattva, the Future Buddha.

(3) ALAUNG RAMA THAGYIN, another version of the Rama story, is composed also in verse by Saya Htoon and is still extant in Arakan State. What is interesting is that the

pronunciations and spellings peculiar to the Arakanese dialect of the Burmese language are to be found hither and thither in this Thagyin. Nothing has been known, however, about the exact date of composition of this Thagyin. It commences with the birth of Rama and ends with Sita's reconciliation with Rama after her exile from Ayodhya by Rama. It calls our attention to the fact that Rama is dealt with as Bodhisattva like that of Rama Yagan.

The author of this book has obtained recently microfilm copies of other texts of Rama story printed in Burmese, from the British Library, by virtue of valuable informations given by Patricia Herbert, Curator of the Southeast Asia Collection, the British Library. These texts are composed of (4) MAHA RAMA VATTHU, (5) PONDAW RAMA PYAZAT, (6) RAMA THONMYO ZAT VATTHU, and (7) PONDAW RAMA LAKKHANA YODAYA ZAT VATTHU.

(4) The author of MAHA RAMA VATTHU is unknown. It appears to have originally been composed in early 19th Century A.D. U Thet Tut is said to have transcribed the original Palm leaf having the date of 1877 A.D. during his stay in London for four years from 1945 to 1949. The handwriting copy was then revised by U Maung Maung Gyi, the late Professor, Department of Burmese, University of Rangoon, and published by the Burma Research Society in 1969. It is composed of seven chapters in prose, consisting of 233 pages in total. It begins with Bala Kanda and ends with Uttara Kanda. The content of this book commences with the birth story of King Dattagiri (Ravana) and ends with the enthronement of Prince Lona, the son of Rama. The sequences from the first chapter to the seventh chapter are similar to those of Rama Thagyin. Uttara Kanda, which is deficient in Rama Thagyin, of Maha Rama Vatthu contains four episodes narrating that (1) Thuya Gonban, the husband of Tri Gambi (Surpanakha), sharpened his sword, casting a spell for attaining invincibility. Ngamottaya, a monkey commander, changed himself into a rotting carcass emitting offensive odour for the purpose of making Thuya Gonban give up his plot. (2) Hmanbya Raksasa, the son of Ravana, who possessed

formidable power to burn all his enemies to ashes with his glance, was destroyed by his sight of reflection in a mirror which was brought by Hanuman to the battlefield. (3) Yekkhaniya, a female Raksasa, transformed herself into the dead body of Sita in order to deceive Rama, but was captured by Hanuman when she attempted to escape from funeral pyre, changing into a butterfly, and (4) Gombadipa hypnotized the monkey soldiers by means of his sleeping powder and carried Rama out of his camp to the underworld in order to kill him. It is evident that these four episodes have been brought from Ramakien of Thai, because the latter also possesses the similar episodes of (1) Khumphakan's magic lance. (2) Saeng Athit's celestial diamond which emits rays to destroy his enemies. (3) Benjakai's transformation into the corpse of Sita, and (4) Rama's abduction by Maiyarab to the Patal (Underworld).

(5) PONDRAW RAMA PYAZAT was written by U Ku in 1880. It is written in verse and composed of only two chapters: viz. Ayodhya Kanda and Aranya Kanda. It begins with the birth of Rama and ends with the episode of Sita's abduction by Dattagiri (Ravana). It is evident that the author composed his Pyazat mainly depending on U Toe's Rama Yagan, since he admitted himself that he composed his Pyazat "like Rama Yagan written by U Toe" in page 113.

(6) RAMA THONMYO ZAT VATTHU is written in the admixture style of prose and verse as the scenario of drama. There are two kinds of edition: one was edited by Saya Htway and published in 1904. The other was edited by U Hpo Sein and published in 1935. The former was designated as "Yodaya Zattawgyi", signifying Ayodhya Jataka. Both editions are composed of seven chapters beginning from Bala Kanda and ending with Uttara Kanda. The content of Rama Thonmyo Zat Vatthu is identical with that of Maha Rama Vatthu. U Hpo Sein stated in his introduction that Rama Thonmyo Zattawgyi was edited by him mainly on the basis of a palm-leaf MSS, written by Nemyo Nataka Kyawgaung in 1891, which had been preserved in Bernard Free Library, Rangoon, the antecedent of the National Library. It is no wonder therefore that Rama

Thonmyo Zattawgyi shares the four peculiar episodes with Thiri Rama which will be stated later. A few deviations and modifications can be seen regarding the peculiarities of it.

(7) PONDRAW RAMA LEKKHANA YODAYA ZAT VATTHU is composed in mixed style with prose and verse. It seems to have been used as a scenario for Rama drama which was frequently performed on stages in prewar days. The vol.1 was published in 1910 and vol.3 in 1907. Under the existing circumstances, no information can be available concerning the publication of other volumes. The contents of volume 1 and 3 are limited only to Bala Kanda and Ayodhya Kanda. It is generally supposed to have been derived from a Thai version of Rama story, because the rear part of the title, "Yodaya Zattawgyi" signifying the "Great Jataka of Ayutaya". One of the most outstanding features of Pondaw Rama Lekkhana Yodaya Zattawgyi is a unique episode stating that a huge falcon intercepted sunbeams by spreading his enormous wings and consequently brought a darkness to this world. It was struck with Vajra (thunderbolt) hurled by Indra, crushed into seven pieces and fell down on the seven spots, from where Ayodhya, Lanka, Kishkindha, Mithila, Dandaka and two other places came into existence. It is noteworthy however that there is an expression stating that "Prince Rama in Ayuttaya Jataka should not be regarded as the Bodhisattva, the Future Buddha".

(8) Both the Universities Central Library and the National Library preserve another handwriting manuscript of Rama story in the form of Parabaiks, under the title of Thiri Rama. It was transcribed in a mixed style of prose and verse as a scenario of drama by Nemyo Nataka Kyawgaung in 1891. Two manuscripts of Palm-leaf with this title are preserved in the National library under the Ministry of Culture, the Government of Burma. A folded paper manuscript, consisted of 27 volumes, with quite the same title is preserved in the Universities Central Library, Rangoon. It is considered to have been transcribed from the palm-leaf MSS. of the National Library. Nemyo Nataka

Kyawgaung stated in his preface of the folded-paper manuscript that he had transcribed Thiri Rama scenario of drama because of its decay, from an original palm-leaf MSS. which had been written by eight scholars by the order of the Crown-Prince of King Bodawpaya in 1789. The content of the six chapters from Bala Kanda to Yuddha Kanda is similar to those of Rama Thagyin and Uttara Kanda to that of Maha Rama Vatthu. The most prominent features of Thiri Rama are probably two episodes: one depicting the prophecy of the falling down of Ravana's crowns on the ground when Rama was born, and the other describing King Dasaratha's attack against Sani (Saturn) and his falling down to the ground when Sani glared at him. It is evident that these two episodes were derived directly or indirectly from the two episodes mentioned in Bengali Ramayana written by Krittivasa. The first mentioned in Bengali Ramayana is the episode describing Ravana's finding of his crown falling down to the ground when he heard about the birth of Rama. The second described in Bengal Ramayana is the episode narrating that Jatayu rescued Dasaratha with his wings when the king was falling down from his chariot to the ground. The reason why Dasaratha waged war against Sani was solely due to the fact that Sani was considered to have been responsible to the famine by which the people of Ayodhya had suffered.

Chapter II . The Prominent Features of the Burmese versions of Rama Story

It can be pointed out that the following episodes are the prominent features of the Burmese versions of Rama story.

(1) Mango motif.

The daughter of the Raksasa king of Lanka meditated for a long time. Maha Brahma appeared in front of her. She offered three sprays of Mango fruit to him. The first spray bore ten fruits and the second an enormous fruit. As she dropped the last on the ground, she cleaned it in water and then offered it. Maha Brahma stroked her belly around the navel with his hand three times and left her saying that she would deliver three children. She became pregnant and gave birth to three sons. The eldest son named Dattagiri (Ravana) possessed ten heads and the second a gigantic body.

(2) Ravana's invincibility.

Having grown up, the three sons of Raksasa wished to meet their father. Their mother taught them to meditate for a long time. They practiced meditation just as their mother had taught. Maha Brahma appeared and enquired them what kind of boons they want. Ravana requested immortality and invulnerability. Maha Brahma endowed him with the exceptions of human being and monkey, and Addha Canda (a half-moon shaped weapon).

(3) An Incentive of outrageous behaviors of Ravana.

Ravana gave military support to the king of Asura when he had fought against Indra. Being delighted with Ravana's support, the king of Asura gave him with Sura (intoxicating liquor made of fruit) as reward. Ravana indulged in drinking it and began to behave outrageously.

(4) The previous status of Sita.

On the way to Gandhamadana mountain, Ravana took a glance at the daughter of the king of Gandharva, who practiced meditation, and was captivated with her. He intended to deflower her. She was furious at his outrageous conduct, jumped into fire and was burnt to death, swearing to destroy him in her next birth. She was reincarnated in the womb of Mandodari, the wife of Ravana.

(5) Forsaken Sita.

Mandhodari gave birth to a beautiful daughter. When the baby cried numerous Raksasas died. Ravana ordered that the baby be placed in a casket and set adrift in the sea. The box containing the baby was carried off by the waves and found by king Janaka of Mithila on the sand of the seashore.

(6) Banana motif.

King Dasaratha pined for the birth of his son. He inquired of a hermit, living in a forest, how to get his son. The hermit gave him two bananas saying that the bananas should be given to his consorts. Dasaratha handed over them to his two consorts who divided their bananas into halves and delivered them to the third consort. The three consorts became pregnant and gave birth to four sons.

(7) Rama's previous status.

Rama was not an incarnation of Visnu but Bodhisattva descent from Tusita Heaven. He was solicited by Indra to incarnate as a man in order to destroy Ravana.

(8) Ravana's attendance at the archery contest.

King Janaka decided that he should give Sita in marriage to the one whoever would be able to shoot an arrow with a gigantic bow which had been given by Siva to him. Princes from all over the world assembled but nobody could lift the bow of divine origin. Ravana was also there. He could not bend the bow, but could raise it. Accordingly he requested Sita to give her hand to him. Ravana was however terrified to witness that Rama could bend the bow with ease. He was seized with fear and fled from there in haste to Lanka.

(9) The period of Rama's banishment.

As King Dasaratha grew old, he decided to enthrone Rama. The queen Kaikeyi raised an objection to his decision. She asked the king to banish Rama for twelve years and install Bharata, her son, instead.

(10) Khara and Dusana as the sons of Surpanakha.

Khara and Dusana launched to assault Rama for he had entered their domain without getting any permission from them. The two Raksasas were however slayed by Rama. Having known the death of her children, Surpanakha fled to Lanka and enticed Ravana, her elder brother, to abduct Sita for the purpose of her vengeance upon Rama. Ravana hesitated at first to comply with her request for he knew Rama's prowess. Eventually he consented to her request because he realised that Sita was also accompanied by Rama.

(11) Surpanakha's transformation into a golden hind.

Surpanakha returned the forest along with Ravana. She transformed herself into a golden hind in order to lure Rama to the place far from Sita. Having been attracted the beautiful hind, Sita teased Rama to capture it for her.

(12) A magic circle drawn around Sita.

Rama chased the hind and eventually shot it with his arrow. The hind screamed imitating Rama's voice. It sounded to Sita as if it were Rama's voice calling for rescue. She asked Lakshmana to pursue Rama promptly. Before departure, Lakshmana drew with his arrow three lines of concentric circles around Sita (Rama Thagyin) and warned her not to go beyond them whatever be happened.

(13) Lakshmana and a giant horsefly.

Having been weary in search of Sita, Rama and Lakshmana came to a cool shade of a big tree in order to take rest. Caused by fatigue, Rama began to sleep in the lap of Lakshmana. Lakshmana took off his upper garment and covered the exposed portion of Rama's body lest mosquitoes and horseflies should assault on him. A gigantic gnatfly

assaulted Laksmana. Blood began to stream from his naked back. Bearing with a dreadful pain, Laksmana did not move his thighs at all, being afraid of Rama's sudden awaking. Sugriva, sitting on the top of the tree, was deeply impressed by the benevolent attitude of Laksmana toward his elder brother, Rama.

(14) The method of distinguishing Sugriva from Vali.

Sugriva challenged his brother Vali to fight. Rama was unable to distinguish between the two brothers in their duel because of their similarity. As a method to discern younger from elder, Rama demanded Sugriva to smear his anus red with chewing Betel and then shot an arrow at Vali.

(15) Sita's hairs being consigned to Hanuman.

Before Hanuman's departure to Lanka, Rama entrusted his ring of insignia to Hanuman as an evidence by which Sita would recognize him as a trustworthy emissary from Rama. On return journey after conflagration of the entire Lanka, Hanuman carried seven hairs of Sita off to Rama as a proof of her well being.

(16) A giant crab obstructing the construction of a causeway.

Being asked for advice on how to cross the sea, Hanuman gave a suggestion to Rama to construct a stone causeway. Monkey warriors threw stones into the ocean for the construction of a causeway. It, almost completed, however, collapsed day by day. Hanuman went down to the bottom of the ocean in order to find the cause and found that a gigantic crab named Maha Gandagga was destroying the foundation of the causeway along with innumerable fishes. Hanuman seized the crab and tossed it up on the ground. The crab was wrenched its claws off and released by the order of Rama. The causeway was completed without any hindrance. Rama and his monkey army could thus cross over the causeway to Lanka island.

(17) Angada being sent to Ravana as Rama's envoy.

Rama sent Angada as his envoy to Ravana in order to deliver his ultimatum. When Angada appeared in front of Ravana, no seat was prepared for him. Angada elonged his

tail, coiled it up and sat in position on the same level as Ravana.

(18) The qualification to be able to see Indrajit.

Indrajit possessed a formidable power of becoming invisible from human sight. Nobody could see him at all except the one who has never seen any woman's face for past twelve years. Laksmana had never looked at Sita's face for past twelve years. He succeeded in finding out the figure of Indrajit who had retreated into a cloud. Rama shot his arrow at the direction where Laksmana pointed out with his index finger. (Rama Thagyin and Alaung Rama Thagyin) Having been severed his head from his torso, Indrajit fell to the ground and died on the spot.

(19) Sita's second exile from Rama's palace.

After her return to Ayodhya, Sita was requested by her female attendants to draw Ravana's figure. No sooner had she finished the drawing than Rama returned and discovered the portrait of Ravana. Rama condemned for her unfaithful conduct and ordered her to leave the palace. She obeyed his command although she was innocent.

(20) Sita's delivery her sons.

Having been exiled by Rama, Sita went to the hermitage of the sage Valmiki. She gave birth to twin sons there. The first son was named Lona and the second Kusa.

(21) Rama's battle between his own sons.

Lona and Kusa captured a horse that Rama had released as the animal for sacrificial ceremony. The two boys rejected the demand of the cavalry man to release it and killed him. The disastrous situation was reported to Rama who rushed with his brother, Laksmana, to the spot where the two boys have been waging a war against the royal cavalry. Eventually a struggle took place between father and his sons. Neither the father's arrow nor the son's destroyed either side. Consequently Rama wanted to know the parenrage of his opponents and was informed by the sage Valmiki that they were the sons of Sita. Rama went to the hermitage of Sita and persuaded her to return to his palace.

Chapter III. RAMA VATTHU,

a newly found Version of Rama Story

U Thein Han, the late Chief Librarian of the Universities Central Library, Rangoon, reported that two Palm-leaf manuscripts of the Rama story called “Rama Vatthu” have been newly discovered in 1973; one in a Buddhist monastery in Pagan-Nyaungoo area and the other in a monastery, Kyaik Waing, near Rangoon. He estimated that the original date of both manuscripts goes back probably to 17th century. If his presumption is correct, Rama Vatthu is regarded to have been the earliest surviving version of Rama story in Burma. A photocopy taken from an original manuscript is available at the Universities Central Library, Rangoon.

A brief introduction of Rama Vatthu in English by U Thein Han can be seen in the Journal of the Burma Research Society vol. LIX Parts I & II published in december 1976 as the Appendix I to his paper entitled “Ramayana in Burmese Literature and Arts” . It draws our attention however that no complete translation into English has been carried out up to now.

It will be necessary here to introduce the general features found in Rama Vatthu. The knowledge of Rama story is comparatively widespread in Burma with the story either in the form of verse called Yagan and Thagyin or in the form of prose called Vatthu. The word “Vatthu” itself is a loan word from Pali. It is actually pronounced [wuʔt ‘u.] in contemporary Burmese and denotes a story or a substance. Rama Vatthu means therefore a story of Rama.

According to the photocopy taken from an original Palm-leaf manuscript, it is found that Rama Vatthu is written in prose and consists of six chapters totalling forty pages. The description in the colophon of Rama Vatthu, reveals the fact that the final date of rewriting of this Palm-leaf manuscript goes back to the fifth of the waning moon of the

twelve month of Burmese Calender in 1233 year of Burmese Era, namely 1871 A.D.

From the standpoint of orthographical view, it can be pointed out that the inconsistency is to be conspicuous in the spellings of the Burmese scripts used in Rama Vatthu. In other word, the spelling used in Rama Vatthu is not always corresponding with traditional way of writing. It is to be noted that the spellings used in Rama Vatthu are more colloquial and more spontaneous than those of the traditional orthography. The author, writer or rewriter, of Rama Vatthu seems to have written his scripts of his own accord. For instance, the same word is frequently expressed using with different scripts in other sentences. This discord of orthography appears to have derived mainly from the difference of actual pronunciation from the orthography and partly from the devoid of writer's accurate knowledge of writing system. This may be explained by the following examples; *kyi: ~ kri:=krow*, *akum ~ akun=whole*, *im ~ in=house*, *bhawa: ~ phawa:=palm of the hand*, *rap ~ yap=fan*.

Another prominent phenomenon that calls our attention in particular concerning the spellings is that the same word is expressed by different scripts in different lines and different pages. For examples, *usabha ~ upsapha=a distance of 140 cubits*, *lup kywe: ~ lutkywe: = to feed*, *ratha: ~ rattha:=vehicle*, *akan: ~ akhan:=chapter*, *Kumbhakanna ~ Kumbhikanna ~ Gumbhikanna = Kumbhakarna*.

These discrepancies appear to have been caused mainly by the devoid of systematic knowledge of writing system of the writer and partly due to carelessness of the writer. It would seem reasonable to conclude that the extant Palm leaf manuscript of Rama Vatthu has never been written by any Buddhist monk or learned layman but written by a secular layman who had been scarcely trained in the regular monastery education.

Rama Vatthu contain several peculiarities to be not found in other Southeast Asian versions of Rama story. They are (1) discrepancy of the chapter between Rama Vatthu and Valmiki Ramayana, (2) Unbalance of quantity among each chapter, (3) Use of duplicated expressions, (4) Insertion of Pali stanzas and (5) Didactic notes.

(1) In Rama Vatthu, the whole text is divided into seven chapters. The seven chapters in Rama Vatthu do not however always correspond to seven Kandas in Valmiki Ramayana. The first chapter in Rama Vatthu deals with the origin of Datthagiri, the king of Theinkho island, and his brothers, the second chapter the birth of Rama and his three brothers along with an episode similar to Sama Jataka, the third chapter the birth tale of Sita, the fourth chapter the archery contest at Mithila and the encounter with Parashurama, the fifth chapter Rama's exile to the forest and the sixth chapter Bharata's attempt to install Rama and the birth of Hanuman.

The Palm-leaf manuscript has altogether 81 MSS pages which are equivalent to 40 pages in printed book. Out of eighty, forty pages are incorporated into six chapters and devoted to Bala Kanda, Ayodhya Kanda and a part of Kishkindha Kanda. The remaining chapter has no number, and deals with successive accounts from the main part of Kishkindha Kanda through Sundara Kanda, Yuddha Kanda to Uttara Kanda including in particupar Sita's drawing the portrait of Dasagiri, her banishment, the birth of Lona and Kusa, the fight between Rama and his two sons, and Rama's return to Ayuttaya with Sita along with their sons.

(2) The author of Rama Vatthu assigned seven and half pages to the first chapter in the original Palm leaf manuscript. The second chapter occupies five MSS pages and the third only one, the fourth six, the fifth ten and the sixth seven respectively. The MSS pages from the first chapter to the sixth chapter are thirtyseven in total. It occupies about 45.7 percents of the entire pages. The rest portion counting fortyfour MSS pages constitutes the majority of the story. It is obvious that the author of the Rama Vatthu took a serious view of Kishkindha, Sundara, Yuddha Kandas and the part of Uttara Kanda, too. This does not however necessarily denote the long description of Yuddha Kanda.

It is well known fact that Ramakien of Thai devotes the great amount of space to descriptions of battle. Ramakien depicts the battle scenes in more detailed and more elaborate style than any other Southeast Asian versions of Rama story. Therefore it is

pointed out by Santosh N. Desai (1980) that it is precisely in the account of the war that the Thai story differs most from the Sanskrit Ramayana. Desai considers that the Thai preference for the Yuddha Kanda might have been mainly due to their early history of struggles against comparatively strong neighbors both to the east, Khmer, and the west, Burmese. It is reported, by Smith W. L., (1994) that the stereotyped descriptions of the battle scenes between monkey chiefs and Raksasa leaders are to be found also in Assamese, Bengali and Oriya Ramayanas.

The Yuddha Kanda seems to, however, have been not significant for the author of Rama Vatthu, since he assigned only seven pages to the war scenes including the battle between Lakkhana (Laksmana) and Indacitta (Indrajit), the fight between Rama and Gumbhikanna (Kumbhakarna) and the duel between Rama and Dassagiri (Ravana). It is found that the description of the Battlefield carnage is not so detailed nor so elaborate in Rama Vatthu as Ramakien.

(3) It attracts our attention to the fact that the duplicate expressions take comparatively abundant space in the later part after the sixth chapter of Rama Vatthu.

The first duplication is the corruption from Sama Jataka, namely the account of killing a young hermit by king Dasaratha when the king went to a forest for the purpose of test the divine weapon called Sabdavedhin. This account is narrated at first in the second chapter ensued from the birth story of Rama and his three brothers. The duplication of this tale is found in the fifth chapter in the narration of Sumanta, the royal chariotteer, when he talked with Lakkhana in his vigilance at a temporary camp on the bank of Sarasura river. Having told the unfortunate incident, Sumanta expressed his anxiety about king Dasaratha's death, which had been anticipated by the blind parents of the young ascetic.

The second duplication is the account of Hanuman from his birth to the deprivation of his supernatural power on account of the curse laid by hermits. It is at first described in the last part of the sixth chapter. It is duplicated again in the seventh chapter dealing

with the conversation between Rama and Campuman (Jambuvan), the king of bears. Campuman recommends Hanuman as the most appropriate reconnoissance to Theinkho island, saying that Hanuman is the son of Pavana, the God of Wind, and has been bestowed with invincibility and invulnerability, as a special boons by Indra. His power was, however, reduced to half by the curse hurled by ascetics who had been snatched their palm-leaf manuscripts wrapped up by bamboo-ribbed rolls of cloth by Hanuman. Having narrated the whole story of Hanuman, Campuman insisted that Hanuman's supernatural power should be resumed only when Rama would stroke the back of Hanuman. This episode is reduplicated once again in the narration of Hanuman to Sita when Hanuman began to talk with her as reliable evidence of his identity.

The third duplication is the account of Rama from his birth to the abduction of his beloved wife, Sita, by Dasagiri (Ravana). It is retold by Hanuman to Sita when he crossed the ocean to Theinkho island and met with Sita in the Asoka garden. Hanuman hid himself among the foliage of Asoka tree and whispered the tale of Rama to Sita in the low tone so as to be unable to hear by Raksasi vigilantes. This account is thrice reduplicated by Hanuman as a part of his report to Rama.

The fourth duplication is the entire story of Hanuman's adventure at Theinkho island. This account is at first depicted normally beginning from his departure from Jambudipa continent toward Theinkho island and ending with his return from Theinkho to Jambudipa. The story is retold by Hanuman himself as his report to Rama in the seventh chapter. It contains an account of creation of a mountain by Manimekhala for the sake of Hanuman, Hanuman's search for Sita in Theinkho palace, his dialogue with Sita in the Asoka garden, conversation between Dasagiri and Sita, nightmare of Trikumbhi (Trijata).

The fifth duplication is the account of Bali's fight with Dasagiri. This incident took place when Bali had stood at the seashore in a morning and bowed to the rising sun. Dasagiri was flying with his flying chariot high above Bali's head, toward

Gandhamadana mountain. Having been enraged with the insult committed by Dasagiri, Bali leaped in the sky, seized Dasagiri, put the head of Dasagiri under his armpit and dove into the ocean. Having been terrified, Dasagiri offered Bali an alliance with him. This episode is described first in the last portion of the first chapter. It is duplicated in the seventh chapter as one of the narration of Sugrit (Sugriva) to Rama, when Sugrit recommended Ongkwat (Angada) as an official envoy to be sent to Dasagiri from Rama to deliver Rama's ultimatum. Sugrit explained how his elder brother, Bali, was mighty and valiant, and added that Ongkwat is the son of Bali.

The sixth duplication is the account of the exploit of Ongkwat when he went to Theinkho palace as an envoy from Rama. Having arrived at Theinkho palace, Ongkwat asked for Dasagiri to return Sita without reservation. Dasagiri became furious and ordered to his retinue to take the impudent monkey out of his palace. Gumbha and Gumbhani, the two sons of Gumbhakanna, seized Ongkwat pinioning. Ongkwat put each Raksasas under his either arm, leaped high in the sky and threw them off. The two fell down with velocity to the ground to death. It is reduplicated in the report of Ongkwat to Rama.

The seventh duplication is Sita's abduction by Dasagiri and her recovery by Rama. The story is once told in the first chapter dealing with the birth of Dasagiri and his two brothers, in the seventh chapter dealing with Sita's abduction by Dasagiri, Rama's encounter with Sugrit, construction of causeway, slaughter of Raksasas and regaining of Sita by Rama. It is once retold by Rama in his narration to his mother, Kosalla (Kausalya).

The eighth duplication is Sita's ordeal by fire. It is once related in consequence of Rama's victory over Dasagiri. Immediately after her liberation, Sita was requested by Rama to prove her chastity. A pyre of wood was erected and set ablaze. She jumped into the flame but her body did not gain any harm at all. Her purity was proved by the ordeal by fire. The account is reduplicated again by Sita herself in her protest against Rama

when she was pleaded by Rama to return to Ayuttaya with him after the fight between Rama and his two sons.

(4) The insertion of Pali stanzas is another prominent feature of Rama Vatthu. The Pali stanzas are inserted hither and thither among the Burmese sentences.

Generally speaking, the Pali stanzas are divided into three types. The first is the Pali formula placed always in the beginning of the story, confessing the author's devotion to the Tripitaka, namely the Buddha, the Law preached by him and the Buddhist monks. The second is the utterances by each character when he or she confronts with danger, despair, grief or astonishment. The third is the final conclusion ending with Pali sentences. Whatever the Pali stanza may express, the word to word translation is always given to each stanzas. It is found that the Pali stanza itself is sometimes incomplete or imperfect. In particular, the spellings and the forms of the Pali words have a tendency to deteriorate or corrupt under the phonological influence of Burmese.

There are nine Pali stanzas in Rama Vatthu except the stereotyped formula placed always in the beginning of the story and the final conclusion. The nine stanzas are to be found as follows.

1. The first stanza was uttered by Passurama (Parashu Rama) to Rama proclaiming his superiority over Rama.
2. The second was uttered by the consort Koke to the king Dasaratha claiming her right to fulfil the boons given by the king.
3. The third was uttered by Lakkhana to the sage Balamiga introducing himself who he is.
4. The fourth was uttered by Rama to the Guarding Spirits of trees asking them who witnessed Sita's abduction or who knows her whereabouts.
5. The fifth was uttered by Dasagiri to Hanuman denying Hanuman's assertion that Dasagiri will be vanquished by Rama.
6. The sixth was also uttered by Dasagiri to Rama confessing his devotion to Rama.

7. The seventh was uttered by Irannakashipu to Hanuman grieving over the death of Dasagiri, his grandson.
8. The eighth was uttered by Sita to Lakkhana grieving over her miserable situation.
9. The ninth was uttered by the author of Rama Vatthu to readers reproaching Ravana and praising Rama.

(5) Didactic note is also one of the most outstanding features of Rama Vatthu. It is expressed in the form of Rama's preachings to others. The first preaching is to be seen in Rama's dissuasion to Bhibhisana from his petition to serve to Rama. Rama told Bhibhisana that one can be called to live with Rama if he is loyal to the instruction of Rama even though he resides far from Rama. On the contrary, one must be regarded to live far from Rama if he does not obedient to Rama's instruction even if he lives near Rama. The king should always practise Ten Precepts of King, should assist to his subjects, should keep his promises to Four Kinds and deal with people like his own children. It can be called the king's policy toward his administration.

The second preaching is to be seen in Rama's proclamation to one hundred kings from all over the world. He demands them to practice in the same manner like that of Rama.

Chapter IV. Comparisons of Rama Vatthu with other Southeast Asian Rama stories

It is needless to say that the basic structure of Rama Vatthu, namely the plot of the story, is generally parallel to that of Valmiki. Rama Vatthu contains the major episodes such as Rama's birth, his success in archery contest and his marriage to Sita, Rama's exile, Sita's abduction by Ravana, Rama's encounter with Sugriva, destruction of Vali, Hanuman's interview with Sita and conflagration of Lanka, construction of causeway across the ocean, siege of Lanka, fall of Indrajit, fall of Ravana, Sita's ordeal by fire, Rama and Sita's return with their sons to Ayodhya.

It is worthy of note, however, that Rama Vatthu is not necessarily identical with Valmiki Ramayana from the standpoints of the order of arrangement, peculiar motifs and episodes. It contains considerable innovations and interpolations which do not appear entirely in Valmiki Ramayana. It is desirable, accordingly, for us to reveal the peculiarities found in Rama Vatthu as numerous as possible and compare them with other Southeast Asian versions of Rama story. It may be pointed out that the following accounts are the major characteristics of the Rama Vatthu.

(1) Rama Vatthu commences its story with the parentage of Dasagiri at first. What is the most interesting is that Rama Vatthu begins its tale with the detailed accounts of Dasagiri (Ravana). It narrates the genealogy of Dasagiri, the birth of Dasagiri and his brothers, Dasagiri's attainment of invincibility and invulnerability, Dasagiri's ascending to the throne of Theinkho island.

Meanwhile, Valmiki begins his Ramayana with Bala Kanda dealing with the genealogy of Rama. It is found, however, that almost all the Southeast Asian versions of Rama story commence their stories with the descriptions of the origin and the creation

of Raksasa and monkey like Rama Vatthu. The following is the most typical Southeast Asian versions of Rama story which commence their stories with Uttara Kanda: Hikayat Sri Rama of Malay, Ramakien of Thai, Maharadia Lawana of Philippines, Phra Lak Phra Lam of Laos (Vientiane), Phra Lak Phra Lam Phommachak of Laos (Muongsing), Lanka Xihe of Yunnan, Maha Rama Vatthu of Burma, Rama Thagyin of Burma, Alaung Rama Thagyin of Burma and Loik Samoing Ram of Mon.

The reason why the Southeast Asian versions of Rama story begin their stories with the genealogy of Ravana is probably due to the fact that they lay emphasis upon Ravana than Rama or due to the fact that they are presumably influenced by the Non-Valmiki Ramayanas such as Kampa, Krittivasa and Jaina versions of Ramayana.

(2) Mango motif and the birth story of Dasagiri.

With regard to the birth of Dasagiri (Ravana), Rama Vatthu describes that Maha Brahma descended from Heaven to Hemawan forest where Kunti, the daughter of Raksasa king of Theinkho (Lanka) island, had practised religious precepts and meditation for eighty thousand years. Kunti offered three sprigs of Mango to Maha Brahma. The first sprig bore ten fruits and the second an enormous fruit. As she dropped unconsciously the third sprig bearing only one fruit, Kunti offered the fruit after cleaning it with water. Maha Brahma stroked her belly three times with his palm and predicted that she would give birth to three children. Kunti became pregnant and bore three sons. The first born child possessed ten heads and the second a huge body. The third born child was endowed with piousness and righteousness. She named the eldest son Dasagiri, the second Gumbikannna (Kumbhakarna) and the last Bhibhisana (Vibhisana). The similar birth episode can be found also in Muongsing version of Laos, Lanka Xihe of Yunnan, Maha Rama Vatthu of Burma, Rama Thagyin of Burma and Alaung Rama Thagyin of Burma.

(3) Dasagiri is Maha Brahma's son

According to the description of Rama Vatthu, Dasagiri was born of Kunti to Maha

Brahma. It denotes apparently that Dasagiri is the son of Maha Brahma. Valmiki states in his Uttara Kanda that Ravana is the first of the four children born of Kaikasi to the sage Visrava. Since the sage Visrava is the grandson of Brahma, Ravana is a great grandson of Brahma.

As regards the relationship between Maha Brahma and Ravana, the Southeast Asian versions of Rama story describe that Ravana is (1) Maha Brahma's grandson (Serat Kanda of Java and Hikayat Sri Rama of Malay), (2) Maha Brahma's son (Muonsing version of Laos, Lanka Xihe of Yunnan, Maha Rama Vatthu of Burma, Rama Thagyin of Burma, Alaung Rama Thagyin of Burma), and (3) the incarnation of Maha Brahma himself (Vientiane version of Laos).

(4) Dasagiri's invulnerability and invincibility

Rama Vatthu relates that Dasagiri was bestowed three boons by his father. The first is invulnerability against any attacks from animate creatures with the exceptions of Human being and monkey. The second is invulnerability from burning by fire and drowning in water. The third is immortality against any weapon including bow and arrows and sharp sword, except Addha Canda which has the shape of a half moon. These boons were bestowed him by Maha Brahma by virtue of Dasagiri's observation of the Eight Precepts and practice of meditation for eighty thousand years.

(5) A long period of sleep of Gumbhikanna

Gumbhikanna was granted a long period of sleep by Brahma as his boon. It is however not founded upon his own desire, but was forced to utter contrary to his will. Rama Vatthu describes that Maha Brahma hesitated to grant a boon to Gumbhikanna lest he should be harmful to all the animate creatures because of his gigantic body and enormous strength. Catastrophe would be unavoidable if Brahma grants a boon which Gumbhikanna had requested.

Maha Brahma instructed the Goddess Sarasvati to sit upon the tongue of Gumbhikanna and answer to his question in lieu of Gumbhikanna. When Brahma asked

Gumbhikanna about his request, he replied that he wished to have a long sleep at least for twelve years. His request was granted by Brahma. A similar episode can be found in Maha Rama Vatthu, too.

This episode appears to have been derived directly from Valmiki Ramayana in which Brahma is depicted to ask the goddess of speech, before granting a boon to Kumbhakarna, to ensure that he would not ask for a boon which might result in universal destruction. She entered into Kumbhakarna and spoiled his mind. He asked for a long sleep to Brahma who granted him the boon of his choice.

(6) Incorporation of Sama Jataka

Rama Vatthu contains an episode of a young hermit (Shravanakumar in Indian Ramayanas such as Valmiki, Kambar and Tulsidas) who was killed unintentionally by Dasaratha. It mentions that having supported Indra who waged war against Asura, Dasaratha was awarded a celestial weapon called a Sabdavedhin which chases after the sound. He entered into a dense forest in order to test the efficacy of the celestial weapon. When he heard a gurgling noise from a stream, he misconceived it as if it were an elephant, drinking water in the stream to quench its thirst. He shot his Sabdaveti at the direction. The game Dasaratha shot was in fact not an elephant but a young hermit who engaged in filling water into his jar from a stream. He supported his old parents who were blind. He lost his life by an effect of violent agony. Dasaratha confessed his guilt to them. The blind parents cursed Dasaratha to die of grief by reason of losing his son like them. A similar episode can be found in Hikayat Sri Rama of Malaya and Lanka Xihe of Yunnan, too. The incorporation of Sama Jataka is considered to have been directly taken from Valmiki Ramayana.

(7) Bodhisattva, the previous status of Rama.

The precedent status of Rama is one of the most outstanding features peculiar to Rama Vatthu. It mentions the previous status of Rama as a Bodhisattva, the Future Buddha. Rama is said to have been described in the original Valmiki as a human hero of

Ikshvaku-Kshatrya lineage with superhuman abilities. Adhyatma Ramayana, Bengali Ramayana written by Krittivasa, Hindi Ramayana by Tulsi Das and Tamil Ramayana by Kambar recognize Rama unanimously as an incarnation of Visnu in human form. The Southeast Asian versions of Rama story are divided into three groups concerning the divine status of Rama. The first group depicting Rama as Narayana or Visnu consists of the Ramayana Kakawin in Indonesia, Serat Kanda of Java, Ramakien of Thai, Reamker of Cambodia and Luangphrabang version of Laos. The second group describing Rama as a Deva are Phra Lak Phra Lam of Laos (Ban Na Xon Tai Manuscript), Muongsing version of Laos. The third group stating Rama as Bodhisattva is composed of Phra Lak Phra Lam of Vientiane (Vat Kan Tha manuscript) of Laos, Rama Jataka of Northeastern Thai, Lanka Xihe of Yunnan, Alaung Rama Thagyin of Burma and Loik Samoing Ram of Mon. It draws our attention to the fact that Vientiane version of Laos and Rama Jataka of Northeastern Thai contain the complete style of Jataka tale with prologue and epilogue where the Buddha confesses himself that he was once Rama in his preceding life.

(8) The birth story of Rama and his brothers

Rama Vatthu narrates that king Dasaratha who was cursed by blind parents of a young hermit, responded to them that he had been bestowed with no son. The blind couple advised Dasaratha to call on an ascetic named Trijata. Having heard the narration of Dasaratha, Trijata gave two bananas to Dasaratha and instructed him to let each of his queens eat a portion of them. Dasaratha handed over two bananas to his consorts. The three consorts became pregnant and gave birth to four sons. The chief consort bore Rama, the second Bharata and the third twin sons, Lakkhana and Sattarukana.

An account of partaking plantains by Dasaratha's three consorts is mentioned also in three other Burmese versions of Rama story and Lanka Xihe of Yunnan. Valmiki and Kambar relate that king Dasaratha performs a sacrifice for obtaining a son. A huge dark figure emerges from the sacrificial flame, holding in his both hands a large golden cup containing celestial rice, boiled with sugar and milk. Dasaratha distributes the divine

food among his three queens. Rama is born to Kausalya, Lakshmana and Satrugna to Sumitra and Bharata to Kaikeyi. It is obvious that the plantains given by Dasaratha to his consorts in Rama Vattu correspond to Payasa in Valmiki and Charu in Krittivasa. According to Mazumdar (1974), it is said that a version of Bengali Ramayana contains an account of an episode that a blind hermit gives wood-apples to king Dasaratha.

(9) Sita's parentage

Rama Vattu states that Sita was, in her preceding status, a daughter of king Gandharva. She practised asceticism at Kelasapa mountain on the ground that she could be possessed only by a pious and virtuous person. Dasagiri was captivated by her and seduced. She beseeched Dasagiri not to interfere her precepts. Dasagiri committed an outrage her by force. She committed suicide by jumping into fire with curse upon Dasagiri. She reappeared as a divine damsel at the very spot where she had burnt to death. Raksasas in charge of the guard of the place seized her and carried her to Dasagiri.

Lanka Xihe of Yunnan and Muongsing version of Laos also contain an account of a young girl who was violated by Ravana and burnt to death cursing him. This episode seems to have derived from a tale of Vedavati, the daughter of Raja Rshi Kusadhwaja, in Uttara Kanda of Valmiki and Kampa Ramayanas.

(10) Forsaken Sita

Rama Vattu mentions that a beautiful girl who was carried to him by his subjects reminded Dasagiri of the curse which had been layed upon him by the daughter of Gandharva. He understood that the curse would never deviate. Dasagiri ordered to his retinue that the baby be placed in an iron casket and set adrift in the sea. The box containning the child was carried off by the waves and found by king Janaka of Mithila on the sand of the seashore. The casket was dug up by a plough out of the sand by king Janaka. He found a beautiful girl inside of the casket and brought her to his palace as his foster daughter named Sita.

The account of deserted Sita is widely prevalent among the Southeast Asian

versions of Rama story such as Serat Kanda of Java, Hikayat Sri Rama of Malay, Maharaja Ravana of Malay, Ramakien of Thai, Luangphrabang version of Laos, Vientiane version of Laos, Gvay Dvorabhi of Laos, Muongsing version of Laos, Lanka Xihe of Yunnan, Rama Thagyin of Burma and Loik Samoing Ram of Mon.

(11) Dasagiri's attendance at the archery contest

Rama Vatthu describes that Dasagiri attended at the archery contest in order to ask for the hand of Sita, along with other kings from all over the world. Dasagiri succeeded to raise the bow, but failed to put the string to the bow. Rama could raise the bow and put the string to it. When he attempted to bend the bow, it broke in the middle with a loud roar. Dasagiri was terrified at Rama's strength and runned away from there to Theinkho island in no time.

Ravana's attendance at the bow lifting contest can be seen also in Serat Kanda of Java, Vientiane version of Laos, Lanka Xihe of Yunnan and Loik Samoing Ram of Mon, Rama Thagyin of Burma and Alaung Rama Thagyin of Burma.

(12) Twelve years as the period of the banishment of Rama

It is generally known that the period of Rama's exile is fourteen years, all in Valmiki, Kampa, Adhyatma, Tulsi Das and Krittivasa Ramayanas. Ramakien of Thai and Reamker of Cambodia tally with Valmiki in connection with the period of the banishment of Rama. Meanwhile Muongsing version of Laos, Lanka Xihe of Yunnan, Loik Samoing Ram of Mon and five other versions of Rama story in Burma, coincide with Rama Vatthu with regard to the period of Rama's banishment. It should be noted that the twelve years of exile is identical with the Jaina Ramayanas and Dasaratha Jataka in the Khuddaka Nikaya of the Buddhist Canon.

(13) Consanguineous relationship between Trigatha and Khar and Dutta

Rama Vatthu states that Trigatha (Surpanakha) has two sons named Khar (Khara) and Dutta (Dushana). Trigatha, the sister of Dasagiri, and her two children are permitted by Dasagiri to govern a forest demarcated at Samputtarana as their territory and granted

a right to seize all the creatures trespassed there. When Rama accompanied by his wife Sita and his brother Lakkhana entered the forest, Trigatha's children, Khar and Dutt, launched to assault on intruders. Rama shot his fierce shafts at them. The two Raksasas fell down on the ground to death.

In Valmiki Ramayana, the two who fight against Rama and Laksmana on behalf of Surpanakha are her brothers, Khara and Dushana. Kampa Ramayana also describes Surpanakha as Ravana's sister and Dusana is Khara's younger brother. Muongsing version of Laos, Lanka Xihe of Yunnan and Loik Samoing Ram of Mon mention the relationship between Surpanakha and Khara, Dusana as the mother and her children. It should be noted however that the two children are not Trighata's sons but her daughters in Muongsing version of Laos and Lanka Xihe of Yunnan. Valmiki and Kambar depict that Surpanakha was deformed by Lakshmana with his sword. It is interesting to note that there is no mention of mutilation of Trigatha by Lakkhana at all in Rama Vatthu.

(14) Dasagiri's sister transforms herself into a golden hind

Rama Vatthu relates that Trigatha resumed herself into a hind in order to entice Rama and Lakkhana to the place far from Sita so that Dasagiri would be able to abduct Sita. It is a crow-demon, Maricha, who transformed himself into a small deer in Valmiki Ramayana. In regard to this transformation, Muongsing version of Laos and Lanka Xihe of Yunnan, Loik Samoing Ram of Mon and five versions of Rama story in Burma correspond with the description of Rama Vatthu. While, Ramayana Kakawin of Java, Serat Kanda of Java, Ramakien of Thai and Reamker of Cambodia follow the description of Valmiki.

(15) The magic circle drawn around Sita

Rama Vatthu gives an account of a magic circle which Lakkhana drew around Sita before his departure from her for the purpose of protection against danger. Nobody can enter the circle. Lakkhana warned Sita not to go beyond it whatever be happened. The description of the magic circle around Sita is widely found in the Southeast Asian

versions of Rama story such as Serat Kanda of Java, Hikayat Sri Rama of Malaya and six other versions of Burmese Rama story. Muongsing version of Laos and Lanka Xihe of Yunnan deal with an account of Sita's trust to Nang Thorani, the Goddess of the Earth, by Lakshmana. This account of magic circle is believed to have certain connection with Bengali Ramayana written by Krittivasa in particular. No mention of magic circle is however found in Valmiki, in Adhyatma, in Kampa or in Tulsi Das.

(16) Lakkhana and a huge horsefly

Rama Vatthu contains an episode of a deep affection and devotion of Lakkhana to his elder brother, Rama, when they took rest under the Ceylon Oak tree, on which Sugrit had crouched. As Rama was fatigued by his search for Sita without taking even a brief rest, Rama and Lakkhana came to a cool shade of Ceylon Oak tree in order to take some rest. Rama soon began to slumber with his head in Lakkhana's lap. Lakkhana took off his upper garment and covered the exposed arms and feet of Rama lest mosquitoes and horseflies should assault on Rama. A gigantic gatfly, being about the size of a hen, assaulted Lakkhana. Blood began to stream from his naked back. Bearing with a dreadful pain, Lakkhana never move his thighs, being afraid of Rama's sudden awaking. Sugrit was an eyewitness of this scene and has been deeply impressed by the benevolent attitude of Lakkhana toward his brother. His tears drop down in torrent on Rama's breast and awake him. Sugrit came down from the tree and introduced himself to Rama and Lakkhana.

A similar episode can be found in Lanka Xihe of Yunnan and other versions of Burmese Rama story, too. Though Rama Thagyin, Rama Yagan and Maha Rama Vatthu emphasize the size of Gatfly as big as a cow, Alaung Rama Thagyin alone describes the gatfly as an ordinary size.

In Valmiki and Kampa Ramayanas, it is Hanuman who attempted at first to talk with Rama and Lakshmana in the vicinity of Rsyamukha hill. He assumed the guise of a mendicant and approached Rama and Lakshmana to enquire who they were.

(17) Differentiation of Sugrit from Bali

Rama Vatthu states that Rama painted Sugrit's anus red with a chewing betel so as to distinguish two ape brothers in their duel. In Hikayat Sri Rama of Malaya, Rama makes Sugriva distinguishable by binding a root round his body and coloring his anus with the juice of a Coconut Palm.

In Valmiki Ramayana, Rama demands Sugriva to tie a blossoming Naga creeper round his neck, since he has been unable to discern the elder brother from the younger. In Kampa Ramayana, Rama asks Sugriva to wear a garland of flowers as a method to distinguish between them. Various attempts have been made in the Southeast Asian versions of Rama story to differentiate Sugriva from Vali. Ramayana Kakawin of Java depicts that Rama asks Sugriva to wear leaves around his body. In Serat Kanda of Java, Rama demands Sugriva to wear wreaths of Coconut Palm tree round his neck. In Thai Ramakien, Rama tears off the rim of his cloth and ties Sukhrip's wrist with it. In Reamker of Cambodia, Ram orders Laks to cover the whole body of Sugrib with wearing net of flowers. Phra Lak Phra Lam of Laos describes that Phra Lam recommends Sangkhip to put a white shawl on his head in the first duel, to put red shawl on his shoulder in the second duel and paints white lime secretly on the soles of Sangkhip's feet in the third duel so that Phalichanh can not immitate. It is noteworthy that a mirror is tied on Sugriva's tail both in Tibetan and Khotanese Ramayanas.

(18) Sita consigns her hairs to Hanuman

In Valmiki Ramayana, Hanuman brings a headgear of Sita back to Rama on his return journey from Lanka.

In Rama Vatthu, Hanuman carried seven hairs of Sita away to Rama as the evidence of Sita's security. A similar episode can be found also in Lanka Xihe of Yunnan, Maha Rama Vatthu and Alaung Rama Thagyin. The number of hairs which Hanuman has been consigned by Sita is seven both in Lanka Xihe and Maha Rama Vatthu like Rama Vatthu, but is ten in Alaung Rama Thagyin.

(19) A giant crab obstructs against the construction of causeway

Rama Vatthu narrates that Rama commanded Sugriva to construct a causeway across the sea to the island of Lanka. The causeway constructed by the efforts of numerous monkeys collapsed again and again. The causeway was rebuilt several times of no avail. Hanuman dived into the bottom of the sea to find out the cause of destruction and found that a giant crab, Maha Gandagga, carried away the stones of the bridge foundation. He seized the crab and hurled far inland.

A similar episode is found also in Hikayat Maharaja Ravana of Malaya, Lanka Xihe of Yunnan and Loik Samoing Ram of Mon. The crab is wrenched its claws off and released by the order of Rama in Rama Vatthu, but is boiled and eaten by monkey in Hikayat Maharaja Ravana. In Thai Ramakien alone, the one who impedes Rama's construction of causeway is not a giant crab but Suphanna Maccha, a young woman with the tail of a fish and the daughter of Thosakan. She is courted by Hanuman and later becomes the mother of Hanuman's son, Macchanu.

(20) The height of the seat of an envoy from Rama

Rama Vatthu mentions that Rama sent Ongkwat as his envoy to Dasagiri in order to deliver his ultimatum. When Ongkwat appeared in front of Dasagiri, there was no seat prepared for him. Ongkwat elongated his tail, coiled it up and sat in position on the same level as Dasagiri.

A similar episode is depicted in Ramakien of Thai, Reamker of Cambodia and Loik Samoing Ram of Mon. In Mon version, Anuman and Onkut were sent to Totsagri by Ram with an ultimatum. Having found no seat prepared for them, Anuman lengthened his tail and coiled it until it reaches as high as Totsagri's throne. In Reamker, Angad demanded Rab to provide him a seat as high as Rab. Rab permitted him at first to sit on a seat as high as Kumbhakarna. Angad was discontented with it. Rab conceded to prepare him a seat as high as Indrajit. Angad did not assent to it yet. He elongated his tail and sat on it in the same manner described in Rama Vatthu and Ramakien.

(21) The ability to search for Indacitta

Rama Vatthu describes that Indacitta (Indrajit) possessed a miraculous power of becoming invisible from human sight. Nobody could see him except the one who had not seen any woman's face at all during past twelve years. Lakkhana was proved to have fulfilled such terms. He found out the figure of Indacitta who had retreated into the clouds. Lakkhana shots his arrow at the direction. Indacitta fell down on the ground.

Similar episodes are depicted also in Lanka Xihe of Yunnan and Loik Samoing Ram of Mon. It is however found that the one who hid himself amidst the clouds and became invisible from human sight is not Indrajit but Ravana in Loik Samoing Ram. This episode seems to have been derived from Bengali Ramayana written by Krittivasa. It relates that Laksmana had no sleep nor any meal for fourteen years; nor did he look upon any woman's face for that period. These were the requisite conditions for the one who would slay Indrajita. Rai Saheb Dineshchandra Sen (1987) introduces us an account of Laksmana that Laksmana told to Rama that he was without sleep for fourteen years, for he was ought to keep guard at the doorway when Rama and Sita had slept. Laksmana also abstained from food for fourteen years. In addition, he confessed to Rama that he had not seen Sita except her feet for fourteen years in the forest.

(22) Sita drew the portrait of Dasagiri

Rama Vatthu relates that the ladies-in-waiting demanded Sita to draw a portrait of Dasagiri, because they have never seen an animate creature with ten heads. Sita drew the portrait of Dasagiri on a board. When Rama returned to Sita's chamber and found the board, he became suspicious of Sita's fidelity. He instructed Lakkhana to send Sita to the hermitage of Valmiki.

Almost all the Southeast Asian versions of Rama story contain an episode dealing with Sita's drawing a portrait of Ravana and her banishment from the palace. The culprit who urged Sita to draw a portrait of Ravana is however not always identical. Alaung Rama Thagyin of Burma depicts that Sucitta, the younger sister of Dasagiri, disguises a

court maid in order to avenge her brother on Rama. She asks Sita to draw a portrait of Dasagiri. The culprit who instigated Sita to draw the portrait is female attendants to Soite (Sita) in Loik Samoing Ram of Mon; Devi Gotakju, a daughter of Ravana, in Serat Kanda of Java; Berkegan Dewi in Hikayat Maharaja Ravana of Malay; Kikewi Dewi in Hikayat Sri Rama of Malay; Adun, the daughter of Supannakha, in Ramakien of Thai; Atul, a relative of Rab, in Reamker of Cambodia; Rama's three queens, Prabhavati, Ratnibha and Shridama, in Jaina Ramayana; Kukua, a daughter of queen Kaikeyi, in Bengali Ramayana and Uma, Siva's consort, in Kohomba Kankariya of Sri Lanka. This episode appears to have been derived from Non-Valmiki Ramayanas of India.

(23) Number of children to have been delivered by Sita

Rama Vatthu mentions that Sita was sent by Lakkhana to the hermitage of the sage Balamiga. In the course of time, she gave birth to twin sons. The elder son was named Lona and the younger Kusa. This episode is parallel to that of Valmiki. Meanwhile Alaung Rama Thagyin of Burma describes that a son was born to Sita during her exile and named Lona. The second son, Gusha, was created through a miracle with Thaman grass by the sage Valmiki.

Almost all the versions of Southeast Asian Rama story mention that Sita delivered a son named Lava only and another child, Kusa, was created miraculously by the sage. Sita accepted the newly-created child just as her real son. The creation of another son is narrated in Hikayat Maharaja Ravana of Malaya, Hikayat Sri Rama of Malaya, Ramakien of Thai, Reamker of Cambodia, Phra Lak Phra Lam of Laos, Lanka Xihe of Yunnan and Loik Samoing Ram of Mon. It is reported that Kashmir Ramayana also contains the account of creation of a Duplicated son.

(24) A Fight between Rama and his two sons

Rama Vatthu contains an episode of a fight between Rama and his two sons. Rama released a white horse of Ashvamedha to proclaim his authority over one hundred kings. The horse entered Banana plantation cultivated by Lona and Kusa. Lona detained it and

rejected the request of the royal equerry to release it. Having heard the incident, Lakkhana came to the spot where Lona had slain the royal stablemen. Lakkhana seized Lona by means of shooting his arrow. Kusa hurried to the spot where his brother had been caught, and shot an arrow at Lakkhana who fell unconscious on the ground. Having heard the report, Rama came to the spot in no time. He was also shot by an arrow released by Lona and fell senseless to the ground. The two boys captured Hanuman as the witness of the battle and returned to their hermitage bearing a number of resplendent ornaments and accessories of Rama. Having reached the hermitage, Hanuman prostrated himself on the ground before Sita who became aware of the sinful conduct of her sons who had committed patricide. She instructed her sons to report the affair to the sage Balamiga and call him to the spot where Rama and Lakkhana had been slain. Balamiga poured the sacred water upon Rama and Lakkhana. They recovered their consciousness and knew that Sita has been alive and the two boys are Rama's sons. Rama and Sita along with Lona and Kusha returned to Ayodhya.

Almost all the Southeast Asian versions of Rama story contain the account of Rama's battle with his two sons. The tale of Rama's fight can be seen in Ramakien of Thai, Reamker of Cambodia, Phra Lak Phra Lam of Laos, Gvay Dvorahbi of Laos, Lanka Xihe of Yunnan, Loik Samoing Ram of Mon and Alaung Rama Thagyin of Burma. It is interesting to find that neither Rama's arrow nor his son's destroys the life of opponent in Ramakien, Reamker, Luangphrabang version of Laos, Gvay Dvorahbi, Alaung Rama Thagyin and Loik Samoing Ram.

Chapter V. Comparisons of the Burmese Rama Stories with the Yunnan and the Laos Rama Stories in particular.

Among the vernacular versions of Rama story prevalent in the Southeast Asia, it is found that both the Yunnan and the Laos (Muongsing) versions share the peculiar episodes with the Burmese versions. The Yunnanese Ramayana is known under the title of Lanka Xihe, signifying "Ten Heads of Lanka" among Tai-Lu people living mainly in Sipsongpanna District, Yunnan province, China. It was translated from the Tai-Lu language into Chinese by Dao Xing Ping and Yan Wen Bian under the supervision of Yang Zhong Lu and published by Yunnan Peoples Publishing Co. in 1981. It is composed of twenty chapters beginning with the description of the city of Lanka and ending with the settlement of the dispute between Rama and Sita, consisting of 237 pages in total.

Three versions of Rama story are extant separately in Laos. They are Luangphrabang version, Viengtiane version and Muongsing version. It is possible to say that the Luangphrabang version is more closely connected with Ramakien of Thai than other two versions. It coincides with Ramakien in sharing the episodes of Nonthok (the previous status of Thosakan = Ravana), the birth story of Vali and Sugriva as the bastards, Sita's foundling deserted by Ravana, the birth story of Mongkhut, Sita's son, and the miraculous creation of Loph by the hermit, and the battle taken place between Rama and his two sons.

The Vientiane version appears to be quite distinct from Luangphrabang version, since the former contains peculiar episodes which can not be found at all in the latter. They are the reform story of a deformed boy, Tao Lun Lu, into Hapkhanasuane (Ravana), the reincarnation of Indra's consort into Sita, the miraculous creation of pseudo-Sita by the hermit and her surrender to Hapkhanasuane, Rama's change into a

monkey after eating a Nikhot (banyan) fruit, and Hanuman's restoration into a human form.

Muongsing version is quite peculiar in comparison with Luangphrabang and Vientiane versions. It contains unique episodes sharing with Lanka Xihe of Yunnan and Burmese versions of Rama story. The following episodes are to be found as the similar anecdotes of Muongsing and Yunnanese Ramayanas sharing with Burmese Ramayanas.

(1) Mango motif relating the birth of Ravana.

Lanka Xihe describes that Guditila, a daughter of Ba Lanba, Raksasa king of Lanka, practices austerities in the forest of Imaban (Himalaya) for seven months. Having acknowledged her devotion, Maha Peng (Brahma) descends from the heaven to the earth. Guditila offers three sprays of Mango to him, at first a spray bearing ten fruits, secondly a spray bearing an enormous fruit and at last a spray bearing a fragrant fruit. She offers the third Mango after cleaning it by water since she had dropped it on the ground. Maha Peng strokes her belly three times and leaves her, saying that she will deliver three children. Guditila becomes pregnant and gives birth to three children. The first born child possesses ten heads, four above centre and three above each shoulders. He is named Pengmajia since his father is Maha Peng. A similar episode concerning the birth of Ravana is narrated also in Muongsing version of Laotian Ramayana. It states that Phya Ylampha governed Lanka, along with his wife named Nang Angkhati. They had no child. They implored to the Tevada. A Tevada entered the womb of Nang Angkhati, who gave birth to a beautiful girl, to whom her parents christened Nang Kuti. When she reached marriageable age, her father desired her to marry. Nang Kuti refused it, left to the forest and lived there as an ascetic. One day a Brahma found her and informed her to the effect that she would deliver three sons. Having touched her navel three times, he departed. Nang Kuti gave birth to a son with ten heads. He was given the name of Phommachak, the descendant of Brahma. Afterwards She delivered two other sons to whom she named Khannapa (Kumbhakarna) and Piyasa (Vibhisana). The tale of Mango

offered to Brahma is not dealt with in Muongsing Ramayana.

(2) Banana motif narrating the birth of Rama

Lanka Xihe mentions Zhao Langma(Rama)'s birth story in connection with the king Tadalata (Dasarata)'s mischievous conduct against a young hermit whom he shoots an arrow. The hermit recovered from his serious injury by virtue of king's strenuous care, grants a boon to the king. Tadalata enquires of him about the method of obtaining his successor. The hermit gives him two plantains saying that the bananas should be given to his consorts. The king hands over two bananas to his two queens: one to the first queen Nang Sugandi (Kausalya) and the other to the third queen Nang Jiexi (Kaikeyi). Both queens divide their bananas into halves and deliver to the second queen Nang Sumida (Sumitra). The three queens become pregnant concurrently and give birth to four children. Prince Zhao Langma is born of Nang Sugandi, Palada of Nang Jixei. Lagana and Shadaluga are born of Nang Sumida as twin brothers.

In regard to the birth story of Rama and his three brothers, Muongsing Ramayana states that there was a king named Thattaratha who had three consorts: Nang Kusun (Kausalya), Nang Mitta (Sumitra) and Nang Kesi (Kaikeyi). Thattaratha formed alliance with Indra, aided him in a combat against Paya Aysuane and defeated him. Phommachak governed Ceylan. The people were extremely miserable under his ferocious rule. Indra demanded Brahma, the father of Phommachak, to permit him to fight against the latter. Brahma warned him that only the Buddha and the monkeys would be able to vanquish Phommachak. Brahma sent the Future Buddha and a number of Tevadas to the earth. The Future Buddha and Tevadas entered the wombs of the three consorts of king Thattaratha. Ten months later, Nang Kusun delivered a son who was named Lamma (Rama). Nang Mitta had a son to whom she named Lakkhana, and Nang Kesi had a boy, Phalata by name. The episode of Banana was not mentioned in Muongsing Ramayana.

(3) Foundling motif of Sita

Lanka Xihe relates the birth story of Sita as follows. A charming maiden named

Nang Xila (Sita) practises asceticism under a tree called Naliben. Pengmajia (Ravana) is captivated with her beauty and courts her ardently. Having found unable to escape from Pengmajia's disturbance, Nang Xila jumps into fire and is burnt to death, cursing that Pengmajia shall be destroyed by her in her next birth. The Naliben tree once reduced to ashes together with Nang Xila sprouts next spring. Nang Xila also returns to life under the tree. Pengmajia orders to his retinue to kill her lest her curses should be effective. Nang Xila is put into a coffin decorated with gold and lacquer and cast into a river so that she will be drowned. The coffin is conveyed by waves to the riverbank of Ganaga kingdom. The Ganaga king finds the coffin, radiating dazzling brightness. The king takes out the coffin and discovers a female infant sleeping inside. He adopts her as his foster daughter.

A quite similar story is narrated in Muongsing Ramayana. According to it, a girl was born under the tree called Nithom Hom, that had been planted in the garden of Phommachak. Gardener presented her to his lord. The girl was considered for Phommachak as a transformation of Yak. He confined her into a jar and cast it into the water. The jar was conveyed by the waves to the seashore of Kannaka. The king of Kannaka who had no child, was informed by a Rasi a revelation of the existence of a girl named Nang Sida in the sands. He discovered her and adopted her as his foster daughter.

(4) Twelve years of Rama's banishment.

According to Lanka Xihe, Nang Jiexi (Kaikeyi) raises an objection to King's decision to have Zhao Langma (Rama) succeed him and demands her son Palada's coronation and Zhao Langma's exile into a forest for twelve years.

The term of Rama's banishment to the forest in Muongsing Ramayana is quite the same with that of Lanka Xihe. Muongsing Ramayana deals with Rama's exile as follows. The king Thattaratha felt the decline of his physical strength and desired to offer his throne to Lamma. It reminded Nang Kesi, the third consort, the boon once given to her by the king. She demanded the king the installation of her son, Phalata. The king was

obliged to accept it and ordered to his elder son to spend in the forest for twelve years. Lamma surrendered the throne to his younger brother and left to the forest, accompanied by Nang Sida and Lakkhana.

(5) Relationship between Surpanakha and Khara and Dusana as mother and her sons.

Lanka Xihe deals with the story of Surpanakha and Khara and Dusana as follows. Dalihada (Surpanakha) is a younger sister of Ba Lamba, the former king of Lanka. She is granted by Pengmajia (Ravana) to have a full authority over all the living creatures with both two legs and four legs in her fief. She has two children, Xieda (Khara) and Dulasha (Dusana). Having found Zhao Langma and his two companions entering her domain, Dalihada with her two children, launch to assault upon three human beings as their foods, since they were permitted by Pengmajia to seize any invader trespassed in their realm, no matter who they may be. Zhao Langma and Lagana slay Dalihada's children with their sharp arrows.

Regarding the relationship between Surpanakha and Khara and Dusana, Muonging Ramayana states that Phommachak sent his sister, Nang Tharikhata (Surpanakha) and her two daughters in order to guard the frontier between his kingdom and Kissa (Kiskindha), the city of monkeys. She and her daughters assaulted to kill Lamma and his party. Lakkhana pierced the two daughters with his arrows. Their mother was compelled to retreat from the battlefield by order of Lamma.

(6) A magic circle drawn by Laksmana around Sita before his departure from her to pursue Rama.

Lanka Xihe gives an account of a magic circle drawn by Lagana around Nang Xila. Having been slayed her children, Dalihada takes flight to Lanka and reports with deep sorrow to her elder brother, Pengmajia, that her two children were killed by two human beings, accompanying an extraordinary beautiful woman. She attempts Pengmajia to abduct the woman in order to take revenge for her children's death. At first Pengmajia hesitates to comply with the request of his sister, since he realizes that the three human

beings must be Zhao Langma and his wife, Nang Xila, together with his brother, Lagana. Being aware of Pengmajia's reluctant attitude, Dalihada suggests him that she intends to transform herself into a golden hind in order to entice Zhao Langma and Lagana to the place far from Nang Xila. Eventually Pengmajia consents to her suggestion and goes to the forest, accompanied with her. Dalihada assumes the form of a beautiful hind and appears in front of Nang Xila. Being attracted the hind, she requests Zhao Langma to capture it for her. Zhao Langma chases the hind and finally shoots it with his arrow. Dalihada screams imitating Zhao Langma's voice. It sounds to Nang Xila as if it were Zhao Langma's voice calling for rescue. She urges Lagana to go for his elder brothers's help. Before departure Lagana draws with his arrow a magic circle around Nang Xila and entrusts her protection to the Goddess of the Earth. He warns his sister-in-law not to go beyond the circle whatever be happened. Immediately after Lagana's departure, appears Pengmajia to seize Nang Xila. She stands there as firm as a rock, since the Goddess of the Earth takes a firm hold of Nang Xila's legs. Having seen Lagana, Zhao Langma rebukes him for his abandonment of Nang Xila's protection and stamps the ground with his legs violently. Feeling to have been insulted by Zhao Langma, the Goddess of the Earth loosens her holding of Xila's legs. Instantaneously disappears the magic circle around Xila. Pengmajia can seize her with ease and carries her to Lanka with his flying chariot, called Fusaledi (Puspaka).

Muongsing Ramayana does not mention the episode of drawing a magic circle around Sita by Lakshmana, but depicts the scene of Sita's protection by Nang Thorani (the Goddess of the Earth) in the similar manner with that of Lanka Xihe. It narrates that Nang Tharikhata reported the disastrous incident to Phommachak and prepared a proper strategy to revenge on Lamma. She transformed herself into a golden hind and passed in front of Lamma, Lakkhana and Nang Sida, who desired to capture it for her. Lamma pursued the golden hind and killed it consequently with his arrow. Mortally wounded, the hind screamed, imitating the voice of Lamma. Being filled with anxiety, Lakkhana

entrusted Nang Sida to Nang Thorani, the Goddess of the Earth, and left to search for his brother. Phoammachak launched assault upon Sida, but could not abduct her at first, because the Goddess of the Earth held the legs of Nang Sida firmly. When Lakkhana arrived near Lamma, who was astonished to realize that his trustworthy brother abandoned Sida's protection, disobeying his instruction. Lakkhana explained that he had entrusted Nang Sida to the Goddess of the Earth. Lamma replied that he did not trust Nang Thorani. Being injured by his harsh words, the Goddess of the Earth released the holding of Sida's legs. Phommachak could abduct her and carried her to Lanka.

(7) An episode of horsefly and Laksmana when he was attending Rama in slumber.

Lanka Xihe states that having searched Nang Xila, Zhao Langma and Lagana come to a cool shade of a big tree in order to take their rests. Caused by fatigue, Zhao Langma soon begins to sleep in the lap of Lagana. Lagana takes off his upper garment and covers the exposed parts of Zhao Langma's body lest mosquitoes and horseflies should assault on him. A gigantic gatfly launches assault Lagana. Blood begins to stream from his naked back. Bearing with a dreadful pain, Lagana never move his thighs, being afraid of Zhao Langma's sudden awakening. Having been deeply impressed by the benevolent attitude of Lagana toward his brother, Galin (Sugriva), sitting on the top of the tree, begins to weep. His tears drop down in torrent on Zhao Langma's breast and awake him. Meanwhile the episode of a giant gatfly has not been dealt with in Muongsing Ramayana.

(8) Hanuman carrying the hairs of Sita instead of Cudamani when he returns from Lanka to Rama after conflagration.

Lanka Xihe relates that having arrived at Lanka, Anuman meets Nang Xila and hands Zhao Langma's signet ring to her as a token of Langma's emissary. On his return journey, he carries seven hairs of Nang Xila away to Zhao Langma as the evidence of Xila's being well.

(9) A giant crab destroying the causeway and its punishment by taking off its claws.

Lanka Xihe describes the story of the construction of a causeway as follows. Zhao Langma orders to construct a long bridge between the continent and Lanka island. Simultaneously with the completion of the causeway, it begins to corrupt. Anuman investigates the reason of the corruption of the bridge and finds the obstruction of a giant crab. He seizes the crab and wrenches its claws off.

Muongsing Ramayana does not mention the story of obstruction to the construction of the causeway by a giant crab.

(10) The qualification to be able to find out the invisible figure of Indrajit.

Lanka Xihe relates the story of a formidable power of Indrajit. Having gone to the battlefield, the figure of Yindaxida disappears. Nobody can find his figure at all. Piyasha reveals the secret of Yindaxida's miraculous power of becoming invisible from human sight, stating that the figure of Yindaxida will be able to find out only by the one who has never seen any woman's face during past twelve years. Lagana is proved to fulfill the terms. He succeeds in finding out the figure of Indaxida who has retreated into a cloud. Zhao Langma shoots his arrow toward the direction where Lagana points with his index finger. Having been severed his head from his torso, Indaxida falls to the ground.

(11) Sita's second banishment caused by her drawing a portrait of Ravana.

Lanka Xihe relates the story of Sita's second banishment by Rama. Young female attendants to Nang Xila, desire to know the countenance of Phommachak and request Xila to make his image by clay. When Xila finishes to make it, black clouds appear above the palace. The soul of a female Raksasi, Dalihada, enters into the clay image of Phommachak. The eyes of image glitter and the image roars with laughter. The clay image extends its arms and holds the legs of Nang Xila. One of the female attendants suggests Xila to pierce the clay image by an arrow. Xila enters her bedroom in haste and pierces the image by shooting an arrow. The clay image falls down on the floor, shrieking. At the moment, Zhao Langma returns and enters Xila's bedroom. Nang Xila kicks the clay image beneath her bed. When Zhao Langma sits down on the bed, the clay

image begins to abuse loudly. "Why did you sit upon my head? I am a king like you. You and I are equal in status. Don't you have any eye?" Being frightened at the loud reprimand, Langma peeps into the bed and found a clay image of Pengmajia. Being amazed, Zhao Langma enquires of Xila about the culprit who has made the image. Nang Xila confesses that she herself made it. Being enraged at her reply, Zhao Langma rebukes Nang Xila, saying that she does not forget Pengmajia still now. It comes to naught that immeasurable animate beings have lost their lives in order to rescue Nang Xila from the confinement. Xila should be sentenced to death. Zhao Langma orders his brother, Lakkhana, to execute her and bring her heart as the proof of execution.

Muongsing Ramayana deals with the story of Sita's second banishment by Rama as follows. Nang Sida took a bath in the water. Nang Tharikhata, the sister of Phommachak, assumed the form of a female attendants and asked Nang Sida to draw the portrait of Phommachak. when she has finished to draw it, the figure became vivid. Nang Sida returned to the palace in order to erase the portrait. When she entered her chamber, Lamma came to meet her. Being amazed, Nang Sida hid the portrait of Phommachak under her bed. As soon as Lamma sat on the bed, the portrait began to shout. "Don't take a seat upon my head. I am a king like you." Suspecting Nang Sida's affection upon Phommachak, Lamma condemned her to death and ordered Lakkhana to execute her.

(12) Rama's battle against his sons and the final reconciliation of Rama and Sita.

Lanka Xihe depicts the scene of a fight between Rama and his two sons. Nang Xila bears a baby named Luoma in the hermitage of the sage. During his sleeping, Nang Xila takes her baby out to the forest. When the sage opens his eyes, he can not find the baby and considers it that the baby has been lost. He creates another baby by engraving a wooden plate. When Nang Xila comes back with her baby, she finds another baby exactly like her own child. She requests the sage to give the baby to her so that she brings up them as twin brothers. Seven years later, the two brothers enquire of Nang Xila about their father. She tells them that their father is Zhao Langma, the king of Datalata, who

has passed away already. The two boys desire to see the prosperity of the capital. They ascend the capital and sell their commodities composed of French beans, cucumbers and sweet melons at the market. Anuman comes there and requests them to give sweet melons to him as the revenue. Since the two boys reject Anuman's request, a big quarrel takes place. Having been knocked down and kicked off by the two boys, Anuman returns to the palace and accuses them of their offense to his lord. Zhao Langma orders to arrest the two boys. He releases a horse, hanging a board of warning from its neck. The horse enters the Cucumber plantation of the two boys and devastates the farm. The two boys capture the horse. Zhao Langma's soldiers request them to release the horse immediately. The two boys refuse their request and demand the compensation for the loss of their cucumbers which have been devoured by the horse. As the commander attempts to carry the horse away forcibly, the two boys beat him with their fists violently. The soldiers fled and reports the incident to Zhao Langma. Rushed to the spot, Zhao Langma gazes at the faces of the two boys and finds that their countenances are close resemblance with Nang Xila. He enquires their identities but in vain. A number of arrows are shot at Zhao Langma who falls down on the spot to death. The two boys take the ornaments worn by Langma and return to their hermitage. On their way to the hermitage, they arrest Anuman alive and bring it to their hermitage. Nang Xila amazes to recognize Anuman with her sons and the ornaments which her sons have brought. Tears fall down in torrent from her eyes. Nang Xila rushes into the hermitage and reports the fact to the sage stating that Zhao Langma has been killed by her own sons. Having arrived at the spot, the Sage pours the divine water he has brought with him, into the mouths of Zhao Langma and Lakkhana, and bring them back to lives. Having heard the entire story of Nang Xila and her sons, Zhao Langma begs his pardon for his faults.

Muongsing Ramayana relates the incident taken place between father and his sons that on a meditation of Indra, Lakkhana left Nang Sida behind and brought the heart of a dog in place of Sida's heart to his brother. Indra transformed himself into a water

buffalo of white color and conducted Nang Sida to the hermitage of a sage. Sida gave birth to a son to whom she named Loma. Nang Sida entrusted her son in charge of the sage and went to search for bulbous roots. One day the sage found that the infant had disappeared. In order to deviate her grievance, the sage created an infant resembling to Loma and inspired a life into it. Nang Sida adopted him as the second son to whom she gave the name Sengvat. After various adventures, the two boys happened to fight against Lakkhana and Lamma who were killed by the boys. The sage resuscitated their lives from death. Lamma welcomed all of his family and brought his consort back to his capital along with his two sons.

Conclusion

It becomes obvious that the twelve features of the Yunnanese and Laotian Ramayanas pointed out above are basically identical or at least similar to those described as the peculiarities of the Burmese versions of Rama story. It will be reasonable, therefore, to regard the three versions of Ramayana from Laos, Yunnan and Burma to be composed of a single group, separated from the other vernacular Rama stories of Southeast Asia, like *Serat Kanda* of Java, *Hikayat Seri Rama* of Malay and *Ramakien* of Thai. The author of this paper is of the opinion that the outstanding elements peculiar to the Lanka Xihe, Muongsing version of Laos and Burmese versions of Rama story have been derived from the same origin or at least deeply influenced each other sharing their contents and in particular their peculiar episodes which all the other Southeast Asian Ramayanas along with Valmiki lack.

Chapter VI. Divergencies of Rama Vatthu from Ramakien of Thai

It is widely believed in Burma that the Burmese Ramayana was translated directly from Thai Ramayana in the first half of Konbaung period. It seems reasonable to regard it as a historical fact when we consider another famous fact that Yodaya Tachin, a principal type of Burmese classical songs, had been introduced from Thai into Burma by war captives of Thai and composed in Burmese by several famous scholars such as Myawaddy Mingyi U Sa, Prince Pyinzi and others, after the Burmese expedition to Ayuthaya under the command of King Hsinbyushin in 1767. Inaung Zat, Theinkhapatta Zat, Eindauda Zat, Thamoddagawtha Zat and other Burmese Zats are said to have been composed by them in those days under the auspices of Prince Shwedaung, the Crown prince of King Bodawpaya. If we, however, intend to attest the hypothesis supposing that Burmese Ramayana had derived from Thai Ramayana, it should be necessary for us to compare the entire content, the major episodes, the general structure and the order of arrangement of Burmese Ramayana with those of Thai Ramayana.

It is generally believed in Thai that Ayuthiya Ramayana, the most authentic and most typical version of Thai Ramayana, was burnt together with almost all works of Thai literature when Ayuthiya had been destroyed by Burmese army in 1767. It is worthy of note however that the fragments of Ayuthia Ramayana remained in the form of Kham Phaak Raamaakian, which were used still in Thai shadow play called Nang Yai and in masked play called Khon. Ramakien, the current Thai version of Rama story, is known to have been composed and edited by Phra Phut Yotfa, the King Rama I of Chakri dynasty, during his reign between 1782 and 1809. This version is said to have mainly based on the fragmentary accounts of the story that existed during Ayuthia period and partly based on the diverse sources such as Hindi, Tamil and Bengali Ramayanas,

together with Hikayat Sri Rama of Malaya and Rama Jataka of Laos. It can be called therefore that the current Ramayana of Thai, Ramakien, is an amalgam of various materials from different sources.

If one intends to ascertain any relationship between two versions of Ramayana, he must compare the contents of them, in particular the main episodes and their order of arrangement in detail. If he finds quite the same episodes and the same arrangement of them both in two versions, he may be able to conclude that the two have close relationship each other, or at least they might have descended from the same origin. In order to investigate whether there is any relationship between Burmese Ramayana and Thai Ramayana or not, Rama Vatthu is dealt with as the most ancient version of extant Rama story in Burma as the late U Thein Han had presumed, and Ramakien which is under the existing circumstances regarded as the only extant version in Thai in complete form, is to be analyzed.

Having surveyed both Rama stories from Burma and Thai, it appears certain that Rama Vatthu has not been derived directly from Ramakien on account of its divergencies in comparison with Ramakien. As the result of a comparative study on Rama Vatthu and Ramakien, it is apparent that the former contains innumerable episodes which can not be found in the latter at all. Meanwhile Ramakien is composed of peculiar episodes and unique anecdotes which can never been discovered in Rama Vatthu. The divergencies extracted from both versions are arranged as follows.

1. Peculiarities found in Rama Vatthu.

Rama Vatthu represents the following peculiarities which are quite unfamiliar to Thai Ramakien.

(1) The birth story of Dattagiri (Ravana)

Kunti, the daughter of the king of Raksasa, meditated for a long time. Maha Brahma appeared in front of her. She offered three sprays of Mango fruit to him. The first spray

bore ten fruits and the second a huge fruit. As she dropped the third on the ground, she cleaned with water and offered it. Maha Brahma stroke Kunti's belly around the navel with his hand three times and left saying her that she would deliver three children. Kunti became pregnant and gave birth to three sons. The first born son was named Datthagiri (Ravana) since he possessed ten heads. The second son had an enormous body and was named Gombiganna (Kumbhakarna). The last son was named Bibithana (Vibhisana).

Neither Valmiki nor Ramakien deal with the Mango motif. In Valmiki, Ravana was born of Kaikasi, the daughter of Raksasa Sumali, to the sage Visvesvara, the grandson of Brahma. When Kaikasi approached Visvesvara who was engaged in a great Vedic ritual, he warned her that she would give birth to terrible sons of great cruelty, because she had sought his presence at an inauspicious time. The first son whom she delivered possessed ten heads.

(2) The story of previous status of Sita

Dattagiri took a glance at the daughter of the king of Gandabba, who practised meditation praying that she could be possessed only by Visnu. As she was violated by Dasttagiri, she jumped into fire and was burnt to death, cursing that Dattagiri shall die in future when he intends to rape any woman. She was born to Mandodari, Dattagiri's wife, as a beautiful daughter. Remembering the curse invoked on him, Dattagiri ordered to place the baby in an iron casket and set adrift it in the sea. The box containing the baby was carried off by the waves and found by King Zanecca (Janaka) on the sand of the seashore of Meikthila. He took her to his palace, named Thida (Sita) and brought up her as his adopted daughter.

Valmiki states that Sita was discovered by king Janaka of Mithila, out of the furrow when he ploughed his own land for sacrice. Ramakien describes that Sita is incarnation of Laksmi and is born of Montho to Thosakan.

(3) The birth story of Rama as the incarnation of Bodhisatva

King Dattharatha (Dasaratha) of Ayouttaya was childless. He inquired of a hermit

how to obtain a son. The hermit gave him two bananas. Dattarattha handed them to his two queens: one to the chief queen Kothanla (Kausalya) and the other to Koke (Kaikeyi). Both queens divided their bananas into halves and presented them to another queen, Thumeitha (Sumitra). The three queens became pregnant and gave birth to four sons. They were named Yama (Rama), Lekkhana (Laksmana), Barata (Bharata) and Thattaruguna (Satrughna) respectively. Yama was none else but an incarnation of Bodhisattva from Tusita Heaven.

Both in Valmiki and Ramakien, Rama is stated as the incarnation of Narayana (Visnu). He was born as the son of queen Kausalya who had partook a portion of the divine foods consisted of milk and rice.

(4) Dattagiri's attendance at the Archery Contest

King Zanecca (Janaka) decided that Thida (Sita) should be given in marriage to the one whoever would be able to shoot an arrow with a gigantic bow which had been given by Siva to him. Princes from all over the world assembled but none could lift the bow of divine origin. Dattagiri was also there. He could not bend the bow, but could raise it. Accordingly he requested Thida to give her hand to him. Dattagiri was however terrified to witness the fact that Rama could bend the bow with ease. He fled from there in haste to Lanka.

Neither Valmiki nor Ramakien relate Ravana's attendance at the archery contest.

(5) Twelve years as the period of Rama's banishment

As King Dattaratha grew old, he decided to enthrone Rama. The queen Koke raised an objection to his decision. She requested him to banish Rama for twelve years and install her son, Barata, on the throne.

Both Valmiki and Ramakien describe that Rama was banished from Ayodhya by his father for fourteen years.

(6) The relationship between Trigata and Kharu and Toutthara

Two Raksasas, Kharu (Khara) and Toutthara (Dusana), launched to assault Rama

for their foods. Both of them were killed by Lakkhana. Having known the death of her children, Trigata (Surpanakha) fled to Lanka island and reported the incident to her brother, Dattagiri.

Both in Valmiki and Ramakien, neither Khara nor Dusana are Surpanakha's son. They are mentioned to have been the brothers of Surpanakha.

(7) Trigata transformed herself into a golden hind.

In order to lure Rama to the place far from Thida, Trigata transformed herself into a golden hind.

Maricha, a Raksasa, assumed into a golden deer, both in Valmiki and Ramakien.

(8) A magic circle drawn around Thida

Rama chased the hind and eventually shot it with his arrow. The hind screamed imitating Rama's voice. Since it sounded to Thida as if it were Rama's voice calling for rescue, she asked Lekkhana to pursue Rama promptly. Before departure, Lekkhana drew with his arrow a circle with incantation around Thida and warned her not to go beyond them even if whatever be happened.

No magic circle is drawn by Laksmana, both in Valmiki and Ramakien.

(9) A giant gatfly assaulting the back of Lekkhana

Thugyeit (Sugriva), the exiled ape, was sitting on a branch of a Ceylon Oak tree. Rama and Lekkhana came and took rest under the tree. Having fatigued, Rama fell to sleep soon, leaning his head against Lekkhana's lap. Lekkhana did not move at all, even when he was stung by a huge horsefly, fearing that Rama would awaken. Thugyeit was deeply impressed by Lekkhana's devotion to his brother and dropped tears which fell upon Rama's chest. As Rama awoke, Thugyeit came down from the tree and told them what had happened to him. No gatfly is described either in Valmiki or Ramakien.

(10) The method of distinguishing Thugyeit and Bali

Thugyeit (Sugriva) challenged his brother, Bali (Vali), to fight. Rama was unable to distinguish between two brothers in their duel, because of their similarity. As a method

to discern younger from elder, Rama demanded Thugyeit to smear his anus red with chewing Betel and then shot an arrow at Bali.

In Valmiki, Rama demanded Sugriva to tie a blossoming Naga creeper round his neck. In Ramakien, Sugriva was requested by Rama to tie a piece of white cloth round his wrist.

(11) A gigantic crab obstructing the construction of a causeway

In order to cross the ocean to Lanka, monkey warriors began to construct a stone causeway. The causeway almost completed collapsed day by day. Hanuman, a monkey officer, immersed his tail into the ocean and swung the tip of his tail. As a giant crab named Gandan nipped the tail, Hanuman landed it. Rama ordered Hanuman to release the crab after wrenching off the claws. The causeway was completed without hindrance any more.

Valmiki keeps silence regarding the obstruction to the construction of the causeway by a giant crab. Ramakien narrates the destruction of the causeway by Mermaid daughter of Thosakan, Suphanamatcha.

(12) The qualification to be able to see Eindaseitta

Eindaseitta (Indrajit) possessed a formidable power of becoming invisible from human sight. Nobody could see him at all except the one who has never seen any woman's face during past twelve years. Lekkhana has proved to fulfil the terms. He succeeded in finding out the figure of Eindaseitta who had retreated into a cloud. Lekkhana shot his arrow toward the direction and killed the demon. Valmiki does not mention any terms or qualification of the person who is destined to kill Indrajit. Ramakien states that Indrajit was killed by Phra Lak. Brahma's vase was prepared to receive Indrajit's head so as to avoid a conflagration.

(13) Thida's delivery of her twin sons

Having been exiled from Rama's palace, Thida went to the hermitage of the sage Valmiki. She gave birth to twin sons there. The first son was named Lona and the second

Kutha.

The account of Sita's delivery of twin sons in Rama Vatthu is similar to that of Valmiki Ramayana. Ramakien narrates the birth of a single son and the creation of another son by the sage.

2. Peculiarities found in Ramakien

The following accounts and episodes are the features peculiar to Ramakien and entirely unknown to Rama Vatthu.

(1) The founding of Ayudhya

In ancient times, there lived on the summit of Mount Chakravala, a demon named Hiranyak (Hiranyaksa), extremely ferocious and tyrannous in his behaviors. He tore off the enormous body of the earth to three portions of Jambudipa, Uttarakuru and Amaragoyana, rolled up the surfaces of them like a carpet. Being embarrassed, gods in the heaven went to Mount Kailasa where Phra Isuan (Isvara = Siva) resided. They sought his protection. Phra Isuan ordered Phra Narai (Narayana = Visnu) to destroy Hiranyak. Narai descended to Nether land where the demon was reposing and transformed himself into the form of a boar. A fearful fight ensued between them. Finally Hiranyak was vanquished to death by the boar. Narai returned to his own abode on the ocean of milk and chanted vedic hymns. A beautiful lotus emerged from middle of ocean and a handsome child appeared. Narai took the child in his arms and went to Mount Kailasa to dedicate him to Phra Isuan. The child was destined to be the first king of the world. Isuan ordered Phra In (Indra) to build a city for the child. Jambudipa where he met four hermits whose names were Achanagavi, Yugagra, Daha and Yaga was chosen as the site. They recommended Indra to build capital in the forest of Dvaravati. The capital was built in the site and named A-YU-TA-YA from the initial letters of the names of the four hermits. The child was crowned king of Ayudhya under the name of Anomatan.

No account of the founding of Ayodhya can be found in Rama Vatthu.

(2) The birth story of Rama, the Incarnation of Visnu.

As one of the offsprings descended from Anomatan, Thosorot (Dasaratha) ascended the throne of Ayudhya. He had three queens, named Kaosuriya (Kausalya), Samuthra (Sumitra) and Kaiyakesi (Kaikeyi). No queen bore a son to him. Thosorot sought assistance of four Rishis named Vasishtha, Svamitra, Vajjavagg and Bharadvaj. They advised the king to ask the help of Kalaikot (Rishyasringa in Valmiki Ramayana) to perform the necessary sacrifice for a child. Kalaikot went to Mount Kailasa and asked Phra Isuan to request Phra Narai to incarnate as the son of king Thosorot. Returning to Ayudhya, Kalaikot performed the sacrifice. There appeared a demi-god out of the fire with a tray of divine food consisting of four cakes. The three consorts of Thosorot partook of the sacrificial meal of cooked rice and became pregnant. By order of Phra Isuan, Phra Narai incarnated as Phra Ram (Rama), son of Kaosuriya. His emblems changed into Rama's brothers like discus as Phra Phrot (Bharata), son of Kaiyakesi, and Naga and conch as Phra Lak (Lakshmana) and Phra Satrud (Satrugna), Sons of Samuthra.

Rama Vatthu does not relate any sacrificial ceremony to obtain his son. It deals with the account of two bananas which were given by king Dasaratha to his two queens. Three queens partook the certain portions of bananas and were in conception.

(3) The birth of Nang Sida (Sita), the incarnation of Laksmi

When the sacrificial meal of cooked rice appeared out of the sacrificial fire, its flavour spread as far as Lanka. Montho, the wife of Thosakan, asked Thosakan for the divine food. He ordered Kakana, a she-demon, to change into a crow and steal the food. The crow went to the site where the fire sacrifice was performed and swept down on the tray which the god of fire hold. She succeeded to bite at half a portion of one of the rice cake. Montho partook of the divine cake like three consorts of Thosorot and became pregnant. She delivered a female child who uttered inauspicious cries "kill Thosakan" three times immediately after her birth. Phiphek (Vibhisana), the younger brother of

Thosakan, was summoned and consulted as to what it meant. He predicted that the girl was destined to bring destruction to the whole race of Thosakan who was horrified at such a fearful prophesy. It was decided that she be put in an urn and floated down the stream. There arose a lotus on surface of the river and Manimekhala conveyed the urn to the bathing place of King Chonok (Janaka) of Mithila. The urn was discovered by the King and the girl inside was later taken to the palace. She was named Nang Sida (Sita) and adopted by the king.

In Rama Vattu, Sita was in her previous life the daughter of the king of Gandabba. She was disgraced by Ravana and reincarnated as the daughter of Mandodari and Ravana, for the purpose of vengeance to Ravana.

(4) The previous status of Thosakan

Nontok (Nandaka), Lastian's son, was given the charge of washing the feet of gods and goddesses who came to pay reverence to Phra Isuan on the top of Mount Kailasa. The gods teased Nontok by knocking his head and plucking his hairs. Eventually his head became bald completely. Unable to bear such insults any more, he went to Phra Isuan to pray for a boon. Isuan complied with his prayer, granted him that his forefinger would become as hard as diamond with a power of death when pointed at anyone. The gods began to die one by one at the pointing finger of Nontok. Gods who survived, fled and told Isuan of disastrous power of Nontok. Isuan ordered Phra Narai to vanquish Nontok. Narai took the form of a beautiful dancing goddess and began to dance. Her graceful movements enchanted Nontok. He was fascinated the magic woman and danced with her. In the course of dancing, the celestial dancer pointed with her forefinger at her legs. Nontok followed her gesture. His legs were broken by the magical power of his diamond finger. Before his death, Nontok glanced at the dancing goddess taking back into the shape of Narai with four arms. He rebuked Narai of his unfair and tricky attitude toward him. Narai answered that in the next birth Nontok would be born with ten heads and twenty arms and he would be reborn as an ordinary human being with one head and

two arms and kill him. Thus Nontok was reborn as Thosakan, son of Lastian, the king of Lanka.

Both Valmiki and Rama Vathu are devoid of the account of Nandaka, the gatekeeper of the God Siva.

(5) The previous life of Montho, the wife of Thosakan

Four hermits, Anata, Wachira, Wisut and Maha Romasingh were performing religious austerities in the forest of Himalaya. The morning meal of these hermits consisted of milk which was provided by five hundred cows in the forest. Everyday after they drunk, the hermits gave whatever remained to a female frog that lived nearby. There lived in the under world a Naga maiden called Anon, the daughter of Naga king. She was abnormally sensual and came to the upper world to satisfy her sexual pleasure. She found however none with whom she could make love, Finally she came across an ordinary snake whom she invited to enjoy pleasure with her. The four hermits passed by and saw the dishonourable conduct of Naga maiden who was a loyal serpent. They beat her at the tail. The female Naga was deeply ashamed to have been thus seen and wanted to take revenge upon the hermits. She came out to the upper world and discharged venom into the glass bowl of milk. The female frog saw it and tried to save her benefactors. She leapt into the bowl of poison and died. Next morning the four hermits discovered frog floating lifeless on the surface of milk. They revived her from death by their magic power and became aware of what happened. In order to repay the debt, they transformed the ugly frog into a beautiful maiden, gave the name of Montho (Mandodari) and presented her to Phra Isuan. Later Montho was given to Thosakan as a reward granted to him for his devoted conduct to straighten the inclined Mount Kailasa.

Both Valmiki and Rama Vathu do not relate the previous status of Mandodari at all. Valmiki describes Mandodhari as the daughter of Maya. Rama Vathu states that Mandodari is the daughter of the king Asura.

(6) The origin of Phali and Sukhrip

King Khodom (Gautama), ruler of Sakot (Saketa), was childless. He retired to live as a hermit. He performed a fire ritual from where appeared a beautiful maiden. Khodom gave her the name of Kala-achana (Ajuna) and made her his wife. Kala-achana gave birth to a daughter to whom her father named Sawaha (Svaha). While Khodom went out, Indra came down and made love to Kala-achana. Subsequently she gave birth to a son who was named Kakashbiri (Phali). Later Phra Athit (Aditya) descended and by him Kala-achana delivered another son who was named Sukhrip (Sugriva). Khodom took them for his own children. His daughter, Sawaha, was a witness to her mother's infidelity. Khodom took his children to bathe. He carried the infant son in his arms, the first-born on his back. His daughter held his hand. Sawaha was jealous of her brothers carrying by her father while she had to walk. She could not help remarking that her father was making his own child walk, while to the stranger's children he was far more obliging. Khodom was struck by the complaint of his daughter. He took all the children to the river side and threw them into the water with the prayer that whoever was his own child would swim to him and the children of others be transformed into monkeys. Only Sawaha swam back to her father. The sons turned into monkeys by the curse of Khodom. Having become furious to his wife's unchastity, Khodom cursed Kala-achana and turned her into a piece of stone to serve for Rama. The real fathers of Phali and Sukhrip descended and built a town for them to live in there which was named Khidkhin (Kiskindha). Phali became its first king and Sukhrip the viceroy.

Valmiki deals with the account of Ahalya who was cursed to change into a stone by her husband, Gautama. But neither the birth of Vali nor Sugriva have anything to do with Ahalya and Gautama. Rama Vatthu also keeps silence regarding the birth of ape brothers.

(7) The birth story of Hanuman

Cursed by her mother, Kala-achana, Sawaha remained standing on one leg atop of Mount Djakrawan (Cakravala), open-mouthed, eating only the wind, until she would

bear a son. Phra Isuan happened to see her and ordered the Wind God, Phra Phai (Vayu), to take his powers and celestial weapons and put them into the mouth of Sawaha who might have a son whose body would be composed of the aggregation of all weapons given by Phra Isuan. Phra Phai transferred such power by inserting the weapons into Sawaha's mouth. Sawaha was in conception and thirty months later, a monkey with white fur emerged from her mouth and flew to Heaven. Phai named him Hanuman.

Valmiki describes that Hanuman was born of Anjana, the daughter of a Vanara chief, Kunjara. His father was the God of Wind. Rama Vatthu also mentions that Shilepa, a female monkey, fell in love with the Wind God, Pavana and brought forth Hanuman.

(8) Birth of Ongkhot (Angada)

On his way to Lanka, Thosakan flew over the palace of Phali, king of Khidkhin. When Phali saw somebody going over his head, he was deeply offended. He sprang up into the sky, fought with Thosakan and took away Montho. Going back to Lanka in great distress, Thosakan went to seek advice from Khobut, his preceptor. Khobut went to see his friend, Ongkhot, Phali's own preceptor. Consequently Montho was given back to Thosakan. She was in conception. Before her departure, Ongkhot took the foetus out of her womb and put it into that of a she-goat. When the time of delivery came, he again took the child out of the womb of the goat, gave him his own name Ongkhot (Angada) and returned him to his father, Phali.

No mention has been made about the birth of Angada either in Valmiki or in Rama Vatthu.

(9) Phra Ram and Nang Sida fell in love before the archery contest.

When Sida grew of age, king Chonok wanted to find a suitable husband for her. He declared to all the kings of the world that whoever would be able to raise the bow of Phra Isuan, would be honoured with the hand of Sida. After the overthrow of Kakanasun, the crow-demon, Wasit (Vasittha) and Wiswamit (Svamitra), two hermits, led Phra Ram and Lak to the court of Chonok. While passing under the window of the palace, Ram's eyes

met Sida's and they fell in love with one another at the very first sight.

Both in Valmiki and Rama Vatthu, Rama and Sita met for the first time only after the archery contest.

(10) The exile of Phra Ram for fourteen years

As king Thosorot grew old, he wanted to abdicate himself and have Ram to succeed him. There was a hunch-back servant named Kucci (Manthara in Valmiki) who bears a grudge against Ram because of his childhood prank of taking shots at her hunch-back. She instigated Kaiyakesi to ask for the banishment of Ram for fourteen years and the enthronement of Phra Phrot instead. Thosorot felt obliged to honour his promise, and reluctantly consented to Kaiyakesi's request. The period of exile of Phra Ram in Ramakien is identical with that of Valmiki. Meanwhile Rama was banished from Ayodhya for twelve years in Rama Vatthu.

(11) The account of Sammanakkha and her family

Thosakan's younger sister is Sammanakkha (Surpanakha) who got married to Chiuha (Jivha) and delivered a son named Kumpakat (Kumbhakash). Thosakan went hunting in a forest and left Lonka (Lanka) in charge of Chiuha, his brother-in-law. Chiuha did not sleep in order to guard the city for a week. Eventually he yielded to sleep through long vigilance. While he slept, Chiuha covered the whole city of Lonka by everting his tongue, so that no body could enter it during his slumber. On returning, Thosakan could neither locate nor see his city. Finding no entrance, he thought that his city had been besieged by some enemies. He hurled his discus at the darkened sky. Chiuha was killed innocently, being severed his tongue by the discus. At the sudden death of her husband, Chiuha, Sammanakkha left Lonka to meet her son, Kumphakat, who was performing austerities asking for a divine weapon. Being pleased with his penance, Phra Phroh (Brahma) threw down a sword in front of him. Gathering fruits in the forest, Phra Lak happened to notice the sword lying on the ground. He took it up. There ensued a fierce battle between Lak and Kumphakat. Eventually Kumphakat was

slayed by Phra Lak.

The accounts of Sammanakkha's husband and her son are entirely devoid of Valmiki and Rama Vatthu.

(12) The relationship between Sammanakkha and Khara and Dusana

When Sammanakkha was disfigured by Phra Lak, being cut off her hands and feet as well as her ears and nose, she ran off to her brothers, Khon (Khara) and Thut (Dusana). Both of them succumbed to death by Ram's formidable arrows.

As Valmiki states that Ravana, Kumbhakarna, Vibhisana, Khara, Dusana and Surpanakha are siblings each other, the relationship between Surpanakha and Khara, Dushana is dealt with being identical with Ramakien. Meanwhile Rama Vatthu depicts the relationship between Surpanakha and Khara and Dusana as Mother and her own sons.

(13) Thorapha and Thoraphi, father of buffaloe and his son

Phra Isuan's gatekeeper, Nonthakan (Nandakala), was reborn on the earth as a buffalo named Thorapha (Daraba = Dundubhi), who became the leader of a great herd and killed all the bull calves as soon as they were born. One of the cows managed to run away from the herd and gave secretly in a cave birth to a son named Thoraphi (Darabi = Mayavi). Having grown up, Thoraphi challenged his father to fight and Thorapha was gored to death by his own son. Phra Isuan cursed Thoraphi rebuking him as the patricide and told him that he would be killed by Phali.

Valmiki mentions both accounts of Mayavi and Dundubhi. Meanwhile Rama Vatthu keeps silence regarding Mayavi and Dundubhi.

(14) Phali's battle with a buffaloe, Thoraphi.

Thoraphi went to Phali and challenged him. The duel took place in an open field and then they agreed to resume the fight in a cave. Before the fight, Phali told his younger brother, Sukhrip, to watch the entrance of the cave and to observe the flowing blood. If dark red blood has flowed out, it meant Thoraphi's death. On the contray, it would signify

his own death if the colour of the blood was bright red. Then he should block the entrance of the cave with the rocks at once to prevent the bull from escaping. It happened to rain that day. When the bull's dark red blood flowed out, the rain turned it into thin red. Sukhrip took it to be blood of his brother and believed that his elder brother had been killed. He filled up the cave entrance with rocks as instructed by his elder brother and became the ruler of Khidkhin. After Phali came out of the cave, he returned his palace and knew the instalment of his younger brother. He became furious, supposing that his brother had become treacherous to him in order to seize the throne, and banished his younger brother to the forest blaming for his crime.

Valmiki narrates the account of Mayavi, the eldest son of Dundubhi, and Vali. Mayavi was killed by Vali in the duel taken place in a cave. No account of the duel between Mayavi and Vali is described in Rama Vatthu.

(15) Rama's encounter with Hanuman

When Hanuman was sitting on a tree, two brothers came to the cool shade of the tree to take rest. He became suspicious as to who they were. He began to shake a branch in order to attract their attention. Being afraid that the shaking of branches might disturb Phra Ram's slumber, Phra Lak took up his bow and arrow. The monkey snatched arrows away. Astonished at the strength of the monkey, Lak woke up his brother and informed of him what had happened. Ram looked up and saw the monkey with the distinguishing marks on his body. Hanuman came down from the tree and dedicated himself to the service of Ram when he realised that the man lying under the tree was no one else but the incarnation of Phra Narai.

In Valmiki Ramayana Hanuman was sent by Sugriva to enquire who the two men were. He assumed a mendicant in guise and approached the two men. In Rama Vatthu, Rama and Laksmana met Sugriva directly. It was not Hanuman but Sugriva who crouched upon a tree, under which Rama and Laksmana came and took rest.

(16) The differentiation of Sukhrip from Phali

Sukhrip challenged Phali to a single combat. Before their duel, Phra Ram promised Sukhrip to shoot Phali in the course of fighting. It was very difficult for Ram to discern the younger from the elder. He had to refrain from shooting Phali. Sukhrip rebuked Ram of his not keeping the promise. Ram tore off the rim of his cloth and tied Sukhrip's wrist to identify him. In Valmiki, Rama demanded Sugriva to tie a blossoming Naga creeper round his neck. In Rama Vatthu, as Rama was unable to distinguish two brothers because of their similarity, he requested of Sugriva to smear betel spittle on his anus as his identification.

(17) Hanuman's challenge to the hermit Narot (Narada)

On his way to Lonka, Hanuman asked Rishi Narot for a night's lodging. As Hanuman wanted to test the hermit's power, he displayed his supernatural power to the Rishi by enlarging his body. Being angry to the arrogant attitude of Hanuman, Narot went to a pond where he turned his walking stick into a leech. When Hanuman went to the pond to wash his face next morning, no sooner had he plunged into its refreshing water, the leech attached his chin. He tried to pull it, but the more he pulled, the more sticky and elastic grew the miraculous leech. Hanuman ran to the Rishi and asked his forgiveness. The leech dropped down at once. No episode of the miraculous leech is found either in Valmiki or Rama Vatthu.

(18) False Sida, transformation of Benjakay

Thosakan wanted to deceive Phra Ram into believing that Nang Sida was dead so that he would go back. He asked Benjakai, Phiphek's daughter, to transform herself into the dead body of Sida, floating in the river beside the enemy's camp. At break of day when Ram came to take his bath, he saw the dead body of false Sida. Ram's lamentation was beyond description. There Hanuman came along with Phiphek. He observed the floating corpse and became suspicious of the fact that the dead body looked so fresh and gave no putrid smell. Hanuman sought permission to cremate the body. A fire was built up and the body was put on a burning pyre. The false Sida, Benjakai, could not bear it,

attempted to escape into the sky resuming her own form. Hanuman captured her and brought down her before Ram. Benjakai revealed her identity and confessed that Thosakan forced her to do so. Rama set her free and asked Hanuman to accompany her to Lonka. On their way to Lonka, Hanuman courted Benjakai and won her love. No account of false Sita can be found either in Valmiki or in Rama Vatthu.

(19) Suphanamatcha's hindrance against the construction of a causeway

by order of Rama, Sukhrip and his army of monkeys began to build a causeway across the sea to the island of Lonka. The tremendous tumult and noise of rocks hurled into the sea reached the ears of Thosakan. In order to hinder the construction of the causeway, he ordered his mermaid daughter, Suphanamaccha (Suvama-maccha) to carry away the rocks. Hanuman became suspicious of the stones' incessant disappearance. He dived into the bottom of the ocean to investigate and found a beautiful Mermaid. Hanuman caught Suphanamatcha and courted her who later gave birth to a son named Matchanu. The causeway was completed without further hindrance.

No description of a mermaid daughter of Ravana is found either in Valmiki or Rama Vatthu. The latter mentions the account of destructive behavior of a giant crab, Gandabba, instead of a mermaid daughter of Ravana.

(20) Ram's abduction by Maiyarab to the Underworld

Thosakan invited Maiyarab, the king of Badan (Patala), and asked his assistance to slay Phra Ram. Maiyarab had a magic powder with which he could induce any enemy to sleep. When Maiyarab entered Ram's camp, assuming the simian shape, Ram was protected in the deep mouth of Hanuman who had enlarged his body. Maiyarab climbed to the top of a mountain and hypnotized all the monkey warriors of Ram's army to sleep by blowing his mystic pipe. Maiyarab succeeded to sneak in Ram's camp and carried away Ram to his underground kingdom. When monkeys found Ram missing, Hanuman entered the Underworld through the stem of a large lotus and rescued Phra Ram and killed Maiyarab by crushing a bee, which was the transformed soul of Maiyarab.

Both Valmiki and Rama Vatthu keep silence about the account of Maiyarab. The account of Maiyarab seems to have derived directly or indirectly from Bengali Ramayana written by Krittibasa.

(21) Kumphakan and his magic lance, Mokkhasakti.

Thosakan asked his brother, Kumphakan (Kumbhakarna), to fight with Ram. Kumphakan had a special lance named Mokkhasakti that spelt an unavoidable death to its victim. Before he could use it, he must have to awaken its dormant power by invoking gods. Kumphakan began to perform the necessary ceremony. Having realised the special rites performed by Kumphakan, Phiphek suggested to send Hanuman and Ongkhot to destroy the ritual. He explained that his brother was fastidious and abhorred any form of filth or stench. Hanuman assumed the shape of a dog's carcass and Ongkhot a crow. When the corpse of the rotting dog, being devoured by a crow, came floating the stream to the sanctuary where Kumphakan performed his magic ceremony, he could bear the stench no longer. The ceremony was interrupted.

Both Valmiki and Rama Vatthu do not depict the account of Mokkhasakti of Kumbhakarna.

(22) A miraculous glass possessed by Saeng Athit

Thosakan ordered Saeng Athit (Sang Aditya), the brother of Mankarakantha, to fight against Phra Ram. Saeng Athit had a miraculous glass, the reflection of which burnt every thing that happened to fall within its area. Phiphek warned Ram and Lak that Saeng Athit was a formidable opponent. This miraculous glass was however kept in charge of Phra Phrohm (Brahma), whom Ongkhot in disguise of Citrapaire, Saeng Athit's soothsayer, met and secured the glass in safety.

No description of the miraculous glass can be found either in Valmiki or Rama Vatthu.

(23) Thosakan's hair tied up with that of his wife, Montho, by Hanuman

Thosakan became confident that Phiphek was at the root of all evil, the advise to the

enemy and the destroyer of all plans. To kill him was to break the spirit of the enemy. Phiphek sought Phra Ram's special protection, claiming that Thosakan would attempt to kill him on the battlefield. Ram assigned Phra Lak to guard Phiphek. Thosakan got sight of Phiphek in Lak's chariot and hurled his diamond spear called Kapilabad at Phiphek. Lak attempted to intercept it, but failed. He fell down senseless, being wounded seriously. Phiphek was aware of his task of reviving the preserver of his life. Three shrubs could mitigate the pain caused by Kapilabad and restore life. The shrubs grew on mount Sanjibsannji in the continent of Uttarakuru. They should be mixed with the dung of Phra Isuan's cow. Hanuman flew to those mountains and returned with all the necessary drugs. However the slab for pulverizing was in charge of Kalanaga, king of Patal, and the roller in charge of Thosakan who used it as his pillow. Hanuman started to Patala for the slab and then went for the roller to Thosakan's palace. He snatched the stone from under the ten-faced head of Thosakan. Then he tied up Thosakan's hair with that of Montho. Hanuman imprecated that the knot would be loosen only after Montho would strike on his head three times.

Such account of Hanuman's prank to Ravana can be seen neither in Valmiki nor in Rama Vatthu.

(24) Receptacle containing the soul of Thosakan

Phra Ram and Thosakan confronted in the battlefield. Both of them began to shoot their arrows incessantly. Ram could cut Thosakan's body into bits. Thosakan however survived. He was immune to all weapons. Ram was greatly surprised to know it and asked Phiphek for the reason of Thosakan's invulnerability. Phiphek told Ram that Thosakan's soul had been taken out of his body and kept in a receptacle. Thosakan could not be killed without destroying his soul at the same time. The receptacle containing his soul was kept in charge of his preceptor, Khobut (Goputra). Hanuman and Ongkhot were sent to Khobut to obtain the receptacle. They pretended to defect to Thosakan and took possession of the receptacle from Khobut. Hanuman brought it to Ram and crushed it

when Ram's arrow had pierced Thosakan's chest. No account of the receptacle of Ravana's soul is narrated either in Valmiki or in Rama Vatthu. Valmiki depicts the account of reappearing of Ravana's heads and limbs no matter how many times they were cut by Ram. Rama Vatthu describes that the ten heads of Dattagiri were severed by Addha-canda which Rama had shot.

(25) Drawing the portrait of Thosakan by Sida

After their return to Ayodhya, Phra Ram and Nang Sida were enthroned as the king and his consort of Ayodhya. Meanwhile, Adun(Adul), the daughter of Sammanakkha, planned to avenge her kith and kin. Ram had made a sojourn in a forest and Sida was left alone in the palace. Adun assumed the form of a palace maid. She asked Sida what Thosakan had looked like and urged her to draw Thosakan's figure on a slate. Sida complied with the request of Adun. No sooner had she finished the drawing than the she-demon entered into the figure on the slate. At that moment, Ram returned from his sojourn. Sida tried to erase the figure out. The more she wiped, the more vivid did the figure appear. Eventually she hid the slate under Ram's couch. As soon as Ram took his repose as usual, he began to feel extremely hot. The she-demon was emitting unbearable heat from inside the slate. Ram sent for Lak who hurried to Ram's compartment and began to search for the cause of heat and discovered the slate. Thosakan's portrait remained visible. Having been amazed, Ram asked who had drawn it. Sida confessed that she had drawn it. Ram was suspicious of Sida's love toward Thosakan. He was awfully incensed and ordered Lak to take Sida away and kill her. In the forest, Lak attempted to execute Sida with his sword again and again, but his sword dropped from his hand down on the ground. Lak became aware of Sida's innocence and left her in the forest. But he was obliged to show Sida's heart to his brother. Phra In created a deer lying dead. Lak took out the heart of the corpus, brought it back to the palace and reported to Ram the execution of Sida and showed the heart of the stag to him instead of Sida's own heart. Valmiki did not deal with the account of the portrait of Ravana drawn by Sita.

Rama Vatthu deals with the story of Sita's drawing of Dattagiri's portrait. In Rama Vatthu, however, the culprit who requested Sita to draw the portrait of Ravana was not Surpanakha's daughter but female attendants served to her.

(26) Sida's delivery of a son and the creation of another son by the hermit

In the forest, Sida began walking. Phra In, assuming the form of a buffalo, led her to the hermitage of a Rishi called Watchamarik (Vajmriga), with whom Sida sought shelter. The Rishi created with magical incantations a hut for her, where Sida was delivered of a male child. The Rishi named him Mongkut. Sida left her baby in charge of the Rishi while she went to take her bath in a nearby stream. On her way to the stream, she saw a number of monkeys, leaping from tree to tree with their young ones firmly clasped on their breasts. She blamed the monkies for not taking sufficient care of their young ones. The monkey retorted that Sida was rather fool to leave her child in a lonely cottage. Noone was to protect the child. Having been alarmed, Sida returned to the hermitage in no time and found that the Rishi absorbed in deep meditation and lost all consciousness of his surroundings. She lifted the baby in her arms and brought with her. After Wachamarik rose from his meditation, he found no baby around him. Wachamarik thought of creating a new baby to replace her own. He drew the figure of a baby on a slate and made a fire ceremony in order to create another child. When Sida came back with her baby, the ceremony left unfinished. Sida requested him to continue the rites so that Mongkut would get a playmate. The new baby exactly like Sida's own son was named Loph.

Both in Valmiki and Rama Vatthu, Sita delivered twin sons named Lava and Kusa.

(27) Fight between father and his sons

Mongkut and Loph reached the age of ten. They went into the forest and tested their art of shooting against a gigantic tree which was broken into two and fell down on the ground. The noises thundered through the air until they reached the ears of Phra Ram in Ayodhya. He decided to perform the Horse Sacrifice, sending out a royal horse with a

letter inscribing that whoever would dare to ride it, would be considered a rebel. Mongkut and Loph saw the horse, took no heed of the message, and caught the horse. Hanuman came forward and obstructed their way. The two children bound the small monkey firmly and left him with the imprecation that none but his owner would be able to release him. Hanuman came to Ram and was released from his binding. Phrot and Satru sent to arrest the children. Mongkut fell senseless by Phrot's arrow and was caught. Loph fled to his mother's cottage. Sida gave him the powerful ring from her finger and sent him to Mongkut's rescue. When Loph went back to the town, a woman named Rampa volunteered to take a jug of water to Mongkut. Secretly Loph put the ring into the pot. Mongkut found his mother's ring. All the incarcerations broke off and Mongkut fled to join his brother. Ram knew of his prisoner escaped and went in pursuit of the criminal. Father and his sons fought each other. But both sides could not destroy each other. Being surprised, Ram wanted to know the parentage of his opponents and knew that they were sons of Sida. He accompanied the two brothers to their cottage and found Sida there. Ram asked her forgiveness and entreated her to return to the palace. She declined his offer. Unable to persuade Sida, Ram went back to the palace only with his two children.

The account of fight between father and his sons in Ramakien is identical with Rama Vatthu. None was known however about it in Valmiki.

(28) Nang Sida's entry into Patala

Phra Ram made a pretence that he was dead and sent Hanuman to inform Sida about his death. Sida came to pay her reverence to the last remains of her husband. Ram came out of hiding place. Sida was very angry to be deceived and fled. She asked for the help of gods. At the spot where Sida was standing, the ground opened by her prayer. She entered the earth and fled down to the underground kingdom. Rama Vatthu does not mention Sita's entry into Patala.

(29) Reconciliation of Phra Ram and Sida

Phra In (Indra) was worried about the quarrel between Ram and Sida. He informed it Phra Isuan who summoned Ram and Sida. The husband and wife arrived at Mount Kailasa. Phra Isuan tried to reconcile them, asking Ram why should he have the least suspicion of Sida. Ram confessed his guilt and asked for Sida's pardon. Phra Isuan ordered and begged that they be reconciled and go back together. Sida dared not disobey Phra Isuan and allowed herself to be led away by Ram back to Ayodhya.

Valmiki referred no such account of reconciliation between Rama and Sita.

Conclusion

From the above accounts the author of this book described, it can be safely assumed that :

- (1) It becomes obvious that the main features of RAMA VATTHU have considerable affinities with those of LANKA XIHE of Yunnan and PHRA LAK PHRA LAM PHOMMACHAK (Muongsing version) of Laos. It seems to be reasonable to conclude that the three versions of Yunnan, Laos and Burmese Ramayana may consist of a single group which separated entirely from the other vernacular versions of Rama story in Southeast Asia, such as RAMAYANA KAKAWIN of ancient Java, SERAT KANDA of medieval Java, HIKAYAT SRI RAMA of Malaya, REAMKER of Cambodia and RAMAKIEN of Thai. The outstanding elements peculiar to those three versions appear to have been derived or taken from the so-called Non-Valmiki Ramayanas of India, like Bengali version of Krittivasa and Jain version of Vimalasuri.
- (2) It is quite evident that there are a great deal of divergencies between RAMA VATTHU of Burma and RAMAKIEN of Thai. It would seem therefore to be reasonable to assert, from the above examples of various episodes and motifs found in both versions, that RAMA VATTHU was never translated directly from RAMAKIEN of Thai. This view seems to be supported by the fact that RAMAKIEN of Thai was composed by King Rama I of Chakri dynasty in 1807. Meanwhile, RAMA VATTHU was regarded by U Thein Han to have been composed at least in 17th century A. D. It is needless to say that if the presumption of U Thein Han is attested to be reliable and trustworthy, RAMA VATTHU might have been composed on the basis of or at least influenced not by RAMAKIEN but by the Ayuthiya version of Thai Rama story which is reported to have been reduced to ashes in 1767 A. D. It is to be regretted however to say that nothing has been known nowadays about the Ayuthia Ramayana.

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RAMA VATTHU

An English translation from a duplicate printing of the original Palm leaf manuscript written in Burmese language in 1233 year of Burmese Era.

Namo Tassa Bhagavato Arahato Sammasam Buddhassa.

(translation) Reverence to the Blessed one, the Holy one and the Fully Enlightened one!

Kimasamante Gururaja Sanayo Kibhusana Katthupo Bhusanayo Lakkhi kalattrayo
Kimatte Khebhru Patisa Kita Posoniyo Mattam.(Verbatim translation)

Gururaja = king of teacher, Sanayo = to the person born in this world, Kim = what is called, Masante = be able to give so as to be contented, Bhusanayo = to the person who has decorated with ornaments, Kim = what is called the consequence, Bhusano = be able to give so as to be contented with ornaments, Lakkhi = to the goddess named Laksmi, Kalattrayo = to the subordinates, Kim = what is called, Mettorkhebhru = be able to give luxury so as to be contented, Batissa = to the goddess Sarasvati, Tina = to the person who governs, Kim = what is called, Posoniyo = by the words, Samattam = be able to say so as to great.

(text)

The king of Raksasa (demon) named Iranna Gassipu governs the island called Lanka Dipa. As his consort named Adithi is barren, she dedicates offerings to the sages praying for a son. Before long, a Brahma descends from Brahmaloka and enters her womb. For the time being, Adithi gives birth to a girl to whom she names Gunti.

As Gunti attains maturity under the cares of numerous attendants, the king of Raksasa summons his daughter and asks her to marry. Gunti declines to the request of her father stating that she has no intention to give her hand to anybody since she had come from Brahmaloka. Her parents persuade her to wed repeatedly. But she never

consent to the persuasion of her parents. Eventually Her father banishes his daughter to a forest. Gundi pays obeisance to her parents and leaves alone the palace with pleasure. She lives in the forest as a female hermit.

Gunti enters a forest called Dasagiri and begins to practice asceticism as a female hermit under the supervision of a hermit named Kotampa. Having practiced asceticism for a long time, she asks her preceptor to teach her how to meditate. The hermit deliberates on what kind of meditation will be the most suitable for her. He watches her with the divine eyes and perceives that she will give birth to three children. The first born child will be destined to become the king of Theinkho island and governs Three Worlds, namely the abode of human beings, the abode of celestial beings and the abode of Asura. The second son will be endowed with a huge body and enormous strength. The last son will be a virtuous person. Consequently the hermit teaches his disciple how to recite an incantation which is attractive and bewitching for Brahmas. He instructs to her not only to keep the Eight Precepts enthusiastically but also to recite the incantation eagerly.

Gunti returns to her hermitage, observes the Eight Precepts and recites the incantation incessantly for eighty thousand years. By virtue of the power caused by her precepts and incantations, the King of Brahma comes down from the heaven on the earth and tells her that he is highly pleased with her precepts and incantations and ready to grant her whatever she asks. Gunti plucks three sprigs of Mango intending to offer the Brahma king. Since one of the Mango sprigs falls upon the ground, Gundi offers it after cleaning with water. Two sprigs bear one fruit each. The remaining sprig bears ten fruits. Gundi entreats Brahma saying that she asks for some kind-hearted affectionate person who will be able to look after her when she is old or is taken ill. Having foreseen with his divine eyes, Brahma comprehends that the female ascetic will deliver three children as the consequence of her behavior to offer three sprigs of Mango to him. The fact that a sprig bears ten fruits signifies that the eldest son will possess ten heads with his body, become the king of Theinkho island and govern the abode of human beings, the abode

of celestial beings and the abode of Asura. The fact that a spray bears a huge fruit signifies that the second son will be endowed with an enormous body and great strength. The fact that she dropped the remaining spray on the ground and cleaned with water signifies that the youngest son will be a virtuous and righteous person. The king of Brahma strokes the belly of the female ascetic three times with his palm and vanishes. Gundi becomes pregnant and bears her children when the time of birth arrives. The first born child is named Dasagiri, because his mother born him at the Dasagiri forest and also called Ramana by reason of having fulfilled the desire of his mother. Gundi proceeds to a forest called Kantu and resumes the observation of the Eight Precepts. She becomes pregnant and delivers another son to whom she names Kumbhakanna. Gundi becomes pregnant once again and gives birth to a son to whom she gives Bhibhisana by name, because she delivered him in a particular residence.

When the three children come of age, they inquire to their mother concerning their parentage. They want to know where their father and grandfather live. Gundi explains to them. "Your grandfather is the monarch of Theinkho island and I am his daughter. My parents persuaded me to have a spouse again and again, but I declined their request, because I was distaste for married life. Eventually I was banished from the court by my parents, and began to live in the forest called Dasagiri under the supervision of a hermit named Kotampa. After a long time, I asked the hermit to teach me how to meditate. I observed the Eight Precepts for eighty thousand years. Then The king of Brahma appeared. I prayed him for a boon and obtained three sons".

The three children ask their mother about the method to meet their father. Gundi explains that the king of Brahma appeared when she had observed the Eight Precepts and practiced meditation for eighty thousand years. The children ask to their mother to teach them how to observe the Precepts and practice meditation. Gundi teaches it to them. They begin to observe the Precepts and pratcise the meditation while looking after their mother in alternate shift day by day.

Eighty thousand years have passed. Having been pleased with their devotions, the king of Brahma descends to the earth and enquires of his children what kind of boon they want. It will be granted by him whatever their desires may be. Dasagiri makes a complaint against his father that though he was born as one of the royal descendants, he had to live in a forest. Therefore he asks Brahma to give him invulnerability against any attacks from the human beings, the gods, the Gandharva, the Kinnara, the Nagas, the Asuras and the other living creatures. His request is granted by his father provided that his invulnerability is ineffective against the human beings and the monkeys. Dasagiri is glad to accept the condition provided by his father stating that the human beings and monkeys are his daily foods. Thus he becomes immune from death at the hands of all except human beings and apes. Dasagiri also asks to give him the immortality even if he is burnt by fire, drowned in the water, slayed by any weapons including bow and arrows. He demands further immunity of his ten heads against any sharp sword. Brahma grants the boon to him except Attha Canda (Ardha Candra) which has the shape of a half moon. When the Brahma comes to Kumbhakanna, he is afraid lest Kumbhakanna should be harmful to all the animate creatures, for he is endowed by birth with a gigantic statue and enormous strength. If he asks any other boon, catastrophe will be unavoidable. Brahma instructs the goddess Sarasvati to sit upon the tongue of Kumbhakanna and answer to his question in lieu of Kumbhakanna. When Brahma asks Kumbhakanna about his request, he replies that he wishes to have a sound sleep at least for twelve years as the compensation of his endeavour to practise the Precepts and meditation incessantly for a long time. His boon is of course granted by Brahma. Finally the Brahma comes to Bhibhisana and enquires of him about his boon. Bhibhisana never wish to deviate from the path of righteousness. Consequently he requests three boons; the first to be able to have intercourse only with the virtuous persons, the second to receive precepts from the pious persons and the third to keep away from the acquaintance with immoral persons. Having granted each boon to his children, the king of Brahma disappears.

The three brothers who fulfilled their boons completely return to the hermitage of their mother. Dasagiri, the eldest of them, says. "Though our grandfather has grown old, he has no heir-apparent. He should abdicate from his throne. We have no suitable envoy to send. Bhibhisana is the most appropriate envoy to go to Theinkho island and claims our right to the throne". Gundi tells to her sons. "Your grandfather will not believe your tale until you talk about your mother".

When Bhibhisana arrives at Siha Dvara gate of the palace, he requests to the gatekeeper to convey his message to the king stating that he is an envoy sent by Dasagiri who claims the right to the throne. "Give a definite reply whether the king abdicates from the throne or not. Unless the king retires, Dasagiri shall attack the kingdom with his army".

Having heard the message from Bhibhisana, the king of Theinkho is embarrassed. He does not know yet who Dasagiri is. The king orders the gatekeeper to summon the envoy from Dasagiri and enquires of him about his identity and their military forces. Bhibhisana narrates in detail.

"Gundi is the name of our mother. She rejected to marry to any man and had been exiled by her father from his kingdom. She began to practise asceticism under the supervision of a hermit named Kotampa. The king of Brahma appeared and fulfilled her request. She gave birth to three children. The eldest was named Dasagiri, the second Kummakanna and the youngest Bhibhisana".

The queen of Theinkho king is astonished to hear the tale of Bhibhisana and cries. "You are my own grandchild". She embraces the hands of Bhibhisana in her bosom and kisses his head. Being filled with supreme delight, the king tells him. "I am old enough and have no heir-apparent. I am ready to abdicate from the throne and have no objection to install my grandson on the throne". The king goes with Bhibhisana to the place where Gundi and her son Dasagiri, along with their military forces consisting of the elephant corp, the cavalry, the chariots and the infantry, are waiting for Bahibhisana's return.

Before arriving at the hermitage, Bhibhisana warns the entire army to stop there. He alone goes to Dasagiri and informs of their arrival to his brother in advance. Unless he informs in advance, Dasagiri will misunderstand if the king's army will attack him and he will take an offensive. Bhibhisana goes to his brother and reports what his grandfather has told him. Dasagiri asks to his brother where the king and his army camp is. Bhibhisana replies that he instructed them to stop at the place one Yojana far from the hermitage of the sage Kotampa. Dasagiri praises his brother. "You are in fact full of profound wisdom". He adds further that he along with his mother should go to welcome the king and his army so that they should not destroy the trees upon which the sage depends. The king's counsellors pay reverence to Dasagiri and his mother and recommend them to sit on a chariot. When they arrive at the kingdom of Theinkho, the king invites Gunti to his court and embraces her weeping. He asks to his daughter upon whom she has relied and in what way she has spent in the forest. Gunti replies that she spent in Dasagiri forest relying upon the sage Kotampa and depended mainly upon fruits and bulbous roots of various trees. She practised asceticism, observed Precepts and meditated. In course of time, she gave birth to three sons. The king tells her that he has grown old and has a keen desire to abdicate from the throne and live in the forest calmly. He sends Bhibhisana to Dasagiri to inform him that the ceremony of installation shall be taken place on an auspicious day and time judged by astrology.

Dasagiri considers that he will be able to succeed the throne by virtue of his grandfather, but he has no consort worthy for him yet. The ceremony of coronation shall not be carried out until he can find the consort by his own efforts. He deliberates on the account who will be worthy for him and comes to a conclusion that the daughter of Asura will be worthy. He thinks over the most effective way to go to Asura domain. A magic chariot appears miraculously by his magical power. Dasagiri gets on the chariot accompanying with his royal army consisting of four corps and leaves for Asura domain. The king of Asura along with his daughter named Mantotri accompanying numerous

attendants welcome Dasagiri. The king arranges ten headdress decorated with ten kinds of precious stones including rubby for Dasagiri. On an auspicious day, the king awards the title of Makkha Mantotari to his daughter.

Dasagiri ascends the throne of Theinkho island with Makkha Mantotri. He is also married to daughters of kings of Naga, Garuda, Gandabba, Kinnara and so forth and enjoys the royal life of luxury like that of the heaven, being attended by innumerable concubines in his harem.

Makkha Mantotri becomes pregnant and bears a son to whom Dasagiri gives the name Meghanata since there stroke a thunderbolt when his consort bore. Meghanata is brought up, looking after by a great number of attendants, and attains maturity. When he is asked for military support by the king of Asura, his maternal grandfather, who was engaged in war against Indra, Meghanata gains a victory over Indra. He is given the title of Indacitta and nominated as the Yuva Raja by Dasagiri.

The royal court where Dasagiri resides is constructed with buildings decked with seven storeys turrets and is surrounded by seven enclosures and seven fortifications, together with many flower gardens and water tanks inside of the outer enclosure. Its magnificence is exact like that of Tavatimsa heaven where Indra resides. All the walls of the palace are constructed by bricks only and decorated with gold leaves. The water tanks and roofed stairways are also adorned with gold leaves and nine kinds of precious stones. In the water tanks are full of lotus flowers. The birds of various species sing songs cheerfully. At the southern corner of the court in the first enclosure is planted coral trees given by Indra. Each tree is planted in brick vases studded with nine precious stones. Manimekhala used to convey the valuable articles to Theinkho island as her revenues to Dasagiri by means of ocean waves twice a month on full moon day and new moon day. When Dasagiri celebrates a ceremony magnificently, Indra comes and opens a white umbrella over Dasagiri. On a new moon day, Caturmaharaja take responsibility to guard at the four gates of the royal palace, holding a cane made of rubby respectively.

Gandabbas play harps and wind instruments called Hnyin. Kinnaras and Kinnaris enjoy dances. Zamari birds, Karavika birds and other birds of miscellaneous species sing lovely and melodious songs with attractive voices. Dasagiri enjoys comfortable and luxurious life like that of heaven.

In particular, he is fond of drinking various intoxicated drinks made of miscellaneous fruits and flowers which were dedicated by the Devas. Gradually he neglects the Ten Precepts incumbent on a king and indulges in insolent and tyrannous behaviors. Dasagiri destroys fruits and flowers planted by the hermits in their gardens. As the hermits are deprived of their staple foods, they decide to remove to the kingdom of Ayuttaya where king Dasaratha rules in accordance with the Ten Precepts incumbent on a king. The hermits shift with intense concentration of mind to Ayuttaya with the intention of observing precepts and meditations without any hindrance. Dasagiri still continue to plunder the properties of others and commits outrages by force upon married women. Since the king neglects the virtuous behavior, all his subordinates including even the heir-apparent and king's councillors do not hesitate to follow the evil and depraved behaviors of their lord.

When Dasagiri goes to Kelasapa mountain for seeking pleasure on full moon day, he notices the daughter of the King of Gandabba observing precepts there in order to marry to pious and devoted person. She swears an oath that if someone interferes her precepts before she meets virtuous person, she shall commit suicide. When Dasagiri approaches and seduces her, she escapes from him, flying high in the sky. Dasagiri pursues with his aerial chariot and seizes her. The daughter of the king of Gandhappa beseeches Dasagiri not to interfere her precepts while she sacrifices her life. Dasagiri dares to commit an outrage her by force, no matter how she entreats. She curses Dasagiri. "The wretch, sinful king of Raksasa, may you die in future by falling your heads down on the ground, like the Toddy Palm fruits falling down from a tree, when you deflowers a young maiden without obtaining her consent. You shall lose your life unconditionally

by my curse". On account of her prayer, there arises a big flame into which she jumps and is burnt to death. Being frightened at her death, Dasagiri feels confident that the maiden will reappear here because the curse will never fail. He orders to his subjects to watch there, seize the girl when she reappears and carry her immediately to him. After that, he returns to his kingdom. Since that day, being afraid of the curse hurled on him, which spelled his death, Dasagiri never touch any woman against her will.

Bali is the king of monkeys and governs the dominions called Kisakinta. His consort is called Tala, and his son is Ongkwat by name. Sukrit is the name of his younger brother and Supatta, the name of the wife of Sukrit. The skin of the king Bali is equivalent to seven trunks of Palmyra Palm tree in thickness. His body is one quarter Yojana in normal state. He is capable of extending his body as large as fifty Yojanas when necessary. Sugrit, the younger brother of Bali, possesses the body of forty Usabha in normal state. He can assume his form huge up to twenty four Yojanas. Ongkwat is also endowed with an enormous strength like that of his father.

One day morning, Bali, facing to east, worships the rising sun. The king Dasagiri proceeds with his flying chariot to Gandhamadana mountain and happens to fly above Bali high in the sky. Having noticed his flying, Bali becomes furious, feeling that he has been insulted by Dasagiri on purpose. He leaps high in the sky and kicks the flying chariot with the intention of demonstrate his formidable strength. Bali seizes the king of Raksasa with his two arms and binds around the body of Dasagiri seven times with his tail. Then, having placed the head of Dasagiri under his armpit, Bali jumps down into the ocean being one Yojana broad. It reminds Dasagiri that Brahma had endowed him with immunity from death at the hands of all except human beings and monkeys. This monkey possesses an enormous body. If the monkey intends to kill him, death will be unavoidable. Dasagiri appeals to Bali saying that he is the son of Brahma and governs all the Raksasas as their ruler. He dominates over even Tavatimsa heaven and the region of Asura. He understands that Bali is of noble birth in the forest, but his conduct is rude

and violent. When the king of Brahma granted a boon to Dasagiri, he warned that Dasagiri must abstain from challenge to human beings and monkeys to fight, because he had endowed Dasagiri with invulnerability with exceptions of these two animate creatures. Dasagiri establishes friendly relationship with Bali, gives up his attempt to go to Gandhamadana mountain and returns to his dominions. The first chapter describing Dasagiri, the king of Theinkho island, comes to an end.

In Jambudipa continent, a king named Dasaratta governs the kingdom of Ayuttaya, in accordance with the Ten Precepts incumbent on a king. He has three consorts named Kosalla, the princess of king Kosalla, Sumitta, the princess of king Suditta, and Koke, the princess of king Kokaraja. The lesser concubines of the king amount sixteen thousand in number. The king is benevolent and compassionate on all the people. However, He is troubled with the sorrow of being childless and no heir to the throne, for his life of eighty thousand years.

A mystical chariot appears by virtue of his benevolence, when a battle had taken place between Indra and Asura. King Dasaratta gets on his mystical chariot and goes in haste to the Tavatimsa heaven in order to give a military assistance to Indra. Consequently Indra gains a victory over Asura. Thanks to his assistance, Indra awards Dasaratha a supernatural weapon called Sabdavedhin and tells him that it is capable of perception whatever sound it may be and hitting the target aimed at without fail. Having received the weapon, Dasaratha returns to Ayuttaya.

He was injured during the fight against Asura. The queen Koke hastens to the royal chamber and cures the king of his injury. Having been restored to complete health, king is highly pleased with Koke's nursing and promises her to grant boon whatever she desires. Koke replies to the king that for the time being she has no desire in particular and asks to the king to fulfil his promise in future. The king consents to her demand.

One day the king summons a coachman Sumanta by name and instructs him to yoke

a chariot in order to test the efficacy of the divine weapon bestowed him by Indra, in the remote and deserted place being freed from the crowded with people. He gets on the chariot, bearing the weapon, Sabdavedhin, with him, and enters a forest. In the forest, a married couple along with their son observe the Eight Precepts of the Buddhism. The son takes care of his parents both of whom lost their sight. He goes to a stream to draw water into a pot. Having heard the noise of a jar being filled with water, Dasaratta misconceives it for an elephant bathing in the stream. He discharges his weapon, Sabdavedhin, aiming at that direction. The Sabdavedhin pierces the young hermit who screams out. Dasaratha considers it as a voice of a hermit, because no layman may reside in such a deep forest. He descends from his chariot and goes there urgently. Having seen king's approach to him, the young hermit enquires Dasaratha who he is and the reason why he shot him. He adds that his flesh is unfit for eating and his skin should not be peeled. He has shown hostility to nobody and has by no means destroyed or plundered the property of others. He understands the law of nature that one who was born in this world is destined to die. He does not fear his death. He takes care of his parents who are blind. He is afraid that who will look after his parents by supplying them with fruits, bulbous roots or a cup of water after his death. His parents wait his return to their hermitage whenever he goes out in search of fruits. When one of his parents enters the toilet, he always lends his hand to his parent. He weeps saying that his father and mother are waiting for him. Dasaratha explains to the hermit that he is the king of Ayuttaya and came to the forest intending to test the Sabdavedhin bestowed by Indra. As he has heard the sound of water, he mistook it as the sound of drinking water by an elephant, he shot his Sabdavedhin in the direction of the sound. This accident was solely caused by their deeds in past which predetermined their future.

"Don't worry about it. Listen to my words". Dasaratha continues to tell his discourse to the young hermit. "I shall take responsibility to look after your parents in lieu of you. Don't be anxious for it. Tell me where your hermitage locates". The young hermit says

that as he is unbearable his pain, he can not lead the king to his hermitage on foot. Dasaratha requests the hermit to point out the way to go to his hermitage. The young hermit makes an oath that may he be able to go to the hermitage and pass away there by virtue of his devoted endeavors to take care of his parents for a long time. When they come to the spot from where they can have a view of the hermitage, the hermit asks Dasaratha for leaving him behind in the shade of a tree. Dasaratha takes off his clothes, extends it and lays the hermit upon it. The young hermit passes away there.

Having heard the sound of footsteps, the blind parents doubt whether the one approaching toward them is his son or not and enquires of Dasaratha about his identity. Dasaratha replies that he is not their son but the king of Ayuttaya. When he went to a forest to test the efficacy of Sabdavedhin bestowed by Indra, he heard the sound of filling pitcher with water in a stream. He mistook it as the sound of drinking water by the elephant and shot unknowingly the young hermit who has passed away.

Dasaratha solicits the old hermits to accept his offer to look after them on behalf of their son. Having heard the explanation of Dasaratha, the old hermits are in a daze for a moment as if they were struck by lightning on their heads. They do not understand what Dasaratha has told until he repeats his narration three times. They decline to assent to the proposal of Dasaratha and request to send them to the spot where the corpse of their son lies. Dasaratha entreats the hermits once again that if they reject his offer, he is ready to order to his counsellors to look after them. The blind hermits decline again to his proposal. Dasaratha solicits third times stating that if they are reluctant to accept his second proposal, he has an intention to order some households of poor persons to take care of them. The hermit refuses the third proposal of Dasaratha and urges him to carry them to the spot where their son is.

Consequently Dasaratha carries them to the spot where their son is, holding the aged hermit in his right arm and his wife in his left arm. They touch the dead body of their son with their hands and declare that they shall die grieving over their son. They

adds that the king also shall meet his death in his old age in this way grieving for his son. Dasaratha is pleased with the prediction of the hermit, because the curse of hermit can never deviate and shall bear fruit without fail. As Dasaratha has no son though he has grown old, he receives the curse as a sort of benediction, stating that he is devoid of his offspring yet. The aged hermits advise him to go to the place one Yojana south from their hermitage. The king will find an ascetic named Trijata, who plaited his hairs in three strata. The ascetic will tell the king the method how to obtain his son. Having told so, the aged couple of hermit burn themselves in the funeral pyre of their son and reduce to ashes.

Sumanta, the royal coachman, is worried about his lord who does not come back to the chariot yet for a long time. He does not know what matter has happened on his lord. He follows in the direction his lord had gone, tracing the footprints of his lord and find him eventually. The king tells the coachman that he shot the son of the blind hermits unintentionally. The young hermit has passed away. His parents rejected king's proposal to take care of them in lieu of their son. They also have passed away. The dead bodies of the three should be cremated by them.

Sumanta suggests to his lord that since nobody resides in the hermitage, it is better to destroy it with which they can cremate the three deads. As the king consents to his suggestion, the coachman piles the three one by one upon funeral pyre, covers them with his clothes and cremates reverently. Having completing the cremation, Sumanta waits next instruction of his lord, paying respect by putting his palms together and raising them to his forehead.

Dasaratha narrates to his coachman that the aged hermits have cursed him saying that the king shall die grieving over his son like the aged couple of hermit who have died grieving for their son. Dasaratha asked to the hermits why he shall meet with his death despite the fact that he has begotten no son with him. The hermits instructed him that in a hermitage located one Yojana south of their hermitage, lives an ascetic named Trijata

who plaited his hairs in three strata. Dasaratha might have asked the ascetic regarding the method to obtain his son. Sumanta rejoices to hear the story of his lord and submits that since the king has no offspring, he should call on the ascetic even if the ascetic resides one hundred Yojanas far from here. The king can not be worthy of his title until he obtains his descendants. Dasaratha has to go to the ascetic and entreats him by all means. Sumanta yokes the chariot immediately and waits next instruction of his lord. Dasaratha gets on his chariot and goes to the hermitage of Trijata.

Arriving at the place near the hermitage, he descends from his chariot and makes a devotional offering to the hermit with fruits and flowers. Trijata asks Dasaratha who he is and why he has come. Dasaratha replies that he is the king governing Ayuttaya kingdom. Having intended to test the divine bow, Sabdavedhin, bestowed by Indra, he shot unintentionally the son of the blind couple who lived in the hermitage north from here. Dasaratha mistook the young hermit putting water into his jar for an elephant drinking water. Since the young hermit has passed away, his parents cursed Dasaratha saying that they shall have died as the result of grief for their son's death and the king also shall die by deep grief for his son. Dasaratha suspected the words of the aged hermits to die with grief for his son's death because he has no child of his own. The blind couple instructed the king to go to the ascetic Trijata and to enquire of him about the method to obtain his son. It is the reason why he has come to Trijata.

Trijata observes the king attentively with his divine eyes and perceives that the king will beget a Bodhisatta as his son who is destined to slay the king Dasagiri with his arrow. The ascetic gives the king two bananas and instructs him to let his queens eat them. If his queen eats a banana, she will deliver two sons. Dasaratha will beget four sons in all. Dasaratha is highly pleased with the prediction of the ascetic and returns urgently to his kingdom.

On his way to return to his kingdom, Dasaratha asks to his coachman that the ascetic gave him two bananas and told him that his consort would deliver two sons after eating

a banana. Dasaratha has three consorts and he does not know how to divide two bananas among three consorts. Sumanta suggests the king that it is fairful for him to give a banana to his chief consort and divides another banana into half and give them to two consorts. Dasaratha consents to the suggestion of his coachman saying that since he was indebted to the consort, Koke, she will be discontented if the king gives her a half. Meanwhile, the consort Sumitta will not be displeased even if the king does not give her at all. Therefore he decides to distribute each banana to two consorts, one for chief consort, Kosalla, and another for the younger consort, Koke.

When Dasaratha arrives at his palace, he summons his two consorts, Kosalla and Koke, and gives a banana to them each, stating that if each of them eats a banana, she will give birth to two sons. Having received a banana from the king, Kosalla tells the consort Koke as follows.

"The king gave me a banana since I am the chief queen and gave another to you because he loves you affectionately. We two will bear two sons respectively. The consort Sumitta will remain without her own son. It is natural for king's consort to desire earnestly to bear her own son. I shall divide my banana into half and give Sumitta a half lest she should be discontented". Kosalla suggests Koke that it is better also for her to divide her banana into half and give Sumitta a half portion. Thus the two consorts of the king Dasaratha divide two bananas into halves and distribute two portions to Sumitta and eat respectively.

The king Dasagiri indulges in tyrannous and sinful behaviors. The heir-apparent and the royal councillors also follow their lord's behaviors. The Bhummazo and other deities assemble and discuss their uneasy and miserable plight. "The king Dasagiri has committed tyrannous and sinful behaviors for a long time. It can be easily presumed that the next king also will follow his predecessor's behaviors. No particular benefit can be expected so far as we depend upon the current king. It is necessary for us to enquire of the Caturmaharaja if there is any mighty person who can slay Dasagiri". They go to the

Caturmaharaja and ask them for the appropriate person. The Caturmaharaja reply that they do not know such a person and suggest them to go to Indra.

Consequently they go to the abode of Indra and ask the same question. Indra explains to them that Dasagiri has become arrogant and tyrannous because Brahma had bestowed him to be immune from death. Indra asks Brahma about Dasagiri. Brahma replies to him that it is true that he had bestowed Dasagiri with invulnerability with exception of human beings, monkeys and the divine weapon called Attha Canda. Indra comprehends that neither an ordinary human being nor an ordinary monkey can slay Dasagiri. He observes deliberately the Three World with his one thousand eyes and finds Bodhisattva practising meritorious deeds in the Tusita heaven.

Indra goes to Bodhisattva who enjoys his celestial life, attended by three chief disciples along with thirtysix million attendants. Indra solicits Bodhisattva to descend the mundane world in order to relieve all the living creatures from their sufferings and protect them. They are incessantly harrassed and persecuted by the dreadful and powerful Raksasa, Dasagiri, who governs Theinkho island, behave perverted conducts solely relying upon his supernatural power endowed by Brahma and expel the living creatures to the Four Worlds of Punishment. As the Naraka is crowded with suffering people, immeasurable people seek eagerly protection from Raksasa and emancipation from the hell. Dasagiri has been endowed with invulnerability by Brahma with exception of the human beings, monkeys and Attha Canda. Indra solicits Bodhisatta to incarnate as the human being and relieve numerous people from their sufferings by removal of the burden of the earth. Bodhisattva promises that he shall be born as a man, as a son of king Dasaratha from his chief queen Kosalla. His three disciples also shall incarnate as the sons of king Dasaratha. The eldest of them shall be born to queen Koke and the rest to the queen Sumitta. Bodhisatta accomplishes his life in Tusita heaven and enters the womb of the chief consort of king Dasaratha. His three disciples enter the wombs of Koke and Sumitta.

In course of time, the chief queen Kosalla delivers a son to whom she gives a name Rama since he has endowed with glory and intellect, making the hearts of the three consorts happy whenever they look at Rama's face. Koke also bears a son to whom she names Bharata because the baby is filled with delight. Sumitta gives birth to two sons: one was born in consequence of eating a half portion of banana given by Kosalla and is named Lakkhana because he is endowed with glory and intellect. Another baby whom Sumitta delivered is named Sattarukana since he is endowed with prowess and peerless strength and accordingly is the destroyer of enemies. Rama is intimate with Lakkhana and Bharata with Sattarukana, according to the portions of bananas given to their mother.

The four sons are brought up by numerous attendants everyday. The king Dasaratha used to gaze at his four children with great joy, just like that of concentration intensely on an object as a means of meditation. His delight is comparable with that of the person facing starvation who attains an opportunity to eat delicious foods contently or that of the person being poverty who has a chance to find an invaluable goods on a road, or that of the person being confined who has been liberated from the jail.

The second chapter describing the birth of Rama comes to an end here.

The daughter of the king of Gandabba who had burnt to death by jumping herself into a big flame at the Kelasapha mountain reappears at the very spot as a divine damsel. The Raksasas in charge of the guard of the place seize her and brings to Dasagiri. On seeing her who has been endowed with incomparable beauty, Dasagiri is impressed that if she were to be born as a man, Dasagiri will be unable to get rid of a danger. She seems to be harmful against him. He understands that the curse upon him will never fail. Therefore he puts the girl into an iron casket and casts it into the sea.

By virtue of her Kamma, The casket containning the girl is carried by the wave to the seashore of Janaka kingdom. It gets aground on the bank and is buried under the sand.

The king of Janaka has three brothers. They beget a daughter each. The king of

Janaka, the eldest among four brothers, alone is childless. He invites a number of hermits including Kotampa from Theinkho island, dedicates a lot of offerings to them and performs a special ceremony intending the birth of a son.

The hermit Kotampa observes the king with his divine eyes whether the king obtains his son or not and perceives that the king will be no longer blessed his son. Instead, Kotampa gains sight of a girl who has been brought ashore by the wave and buried under the sand of the seashore. Kotampa suggests the king that if the king desires to obtain child, he has to dig the sand with a harrow drawn by a yoke of auspicious bulls.

The king practises just as he has been suggested by the hermit. An iron casket is dug up by a harrow out of the sand. When the king uncovers the casket, he finds a girl, being incomparably beautiful like a celestial maiden, seated in the midst of the casket. The girl has been endowed with the Five elements of excellent woman and is named Sita as she was discovered in the cold season of Hemanta (winter). The king has affection for her as if she were his own daughter. Sita is brought up by numerous attendants. The royal chamber called Dabindain, decked with many tiered-roofs, is prepared for her residence.

The news of her beauty attracts the attention of all the princes including the king of Theinkho island as suitors to her. They offer of marriage to her, carrying with a great deal of gifts. The king is afraid that if he chooses someone as the spouse of his daughter, the rest shall have a grudge against him. He revolves in his mind what to do and prays to Mahesara (Siva) for his assistance by reciting Mantra. Mahesara descends from the heaven to earth and observes the current situation by his eyes and notices the prince Rama, the son of king Dasaratha. He delivers his divine bow to king Janaka, stating that public announcement should be done by king to the effect that whoever shall succeed in bending the bow and releasing an arrow will be given his daughter, Sita, in marriage. Having delivered the divine bow, Mahesara leaves from there.

The third chapter dealing with Sita ends here.

All the gods such as Sakra, Varuna, Kuvera, Yama and the rest attend an assembly held at Kelasapa mountain. The king of gods, Mahesara, also participates in the assembly. He mounts on the leading bull of the herd, holding iron skewer and iron bar in his hands, winding Nagas called Pasugyi round his neck, smearing his body with cemetries and decking with human skulls and skeltons. Having gained sight of the appearance of Mahesara and been terrified, Sakra escapes by assuming the shape of a peacock and conceals himself among a flock of peacocks. Varuna transforms himself into a swan and intermingles with a flock of swans. Kuvera changes his form into a chameleon (or lizard) and becomes mingled with a group of chameleons. Yama assumes the form of a crow and becomes confused with a flock of crows. The rest gods evade respectively. The god assembly is dissolved and Mahesara returns to his abode, Ganddhamadana mountain.

Being grateful to peacocks, Sakra grants them a boon to decorate their feathers with the pattern of one thousand eyes. From that day onward, the plumage of peacock is filled with an eye-shaped design like as Sakra who possesses the body furnished with one thousand eyes. Varuna, as the ruler of water, grants swans a boon to enjoy their lives on the surface of water without any hindrance. Thanks to chameleons, Kuvera, the god of wealth, offers chameleon privilege to be able to get their foods abundantly only by noddling their heads. As a token of gratitude, Yama grants crows a boon of rejuvenation.

A crow named Kakavanna possesses a huge body measuring one Usabha. It is endowed with a great power and strength. Kakavanna intrudes into the hermitage of a hermit Kotampa and plunders foods when Kotampa goes out of his hermitage in search of fruits and tuber roots. Being unbearable with crow's insolent activities, Kotampa seeks, by using his divine eyes, an appropriate method to get rid of crow without slaying it and notices that prince Rama is capable of expelling the crow without killing. He departs for Ayuttaya kingdom and arrives at Siha Dvara gate. Having been informed of Kotampa's arrival, the king Dasaratha orders the gatekeeper to bring the hermit to him,

presuming that the hermit would have come to see him with a particular matter. On noticing the hermit's approach, Dasaratha rises from his throne, cleans the feet of the hermit with water, invites him to his throne to sit and fans him with a hand-held fan. The king offers meals and fruits to Kotampa and inquires him of his purpose to call on him. Kotampa replies that he has practised the religious precepts for a long time. During his absence, a crow named Kakavanna intruded his hermitage and plundered his foods. He became unable to observe meditation calmly. The hermit called on the king with the intention of taking prince Rama with him in order to get rid of the crow. Dasaratha loves Rama so much that he does not understand what the hermit has requested him until the hermit repeated his request three times. Therefore he declines the request of the hermit, stating that his son is too young, being not weaned from suckling and is too unexperienced of shooting arrow at the crow. Dasaratha cordially asks to Kotampa to accompany with him and shoot an arrow in lieu of his son. Kotampa rejects king's proposal. Dasaratha suggests to send his royal councillors substitute for his son. Kotampa does not consent to king's suggestion. He leaves the palace, saying that he alone will go back to his hermitage if the king does not comply with his request. Being afraid of the coming of a terrible calamity upon him and his kingdom due to his refusal to the request of the hermit, the king decides to give way to Kotampa and instructs Sumanta, the coachman of his chariot, to call back the ascetic. Sumanta pursues Kotampa in haste and asks him to return to the palace saying that his lord wishes Kotampa's return. The king begs his pardon stating that he shall call his son and ask him his intention.

He orders Sumanta to go to Rama and bring him as soon as possible. Sumanta goes in a hurry to Rama and conveys the king's message. Rama leaves his residence along with his brother, Lakshmana, who was born as his younger brother since his mother had eaten a half portion of a banana given by the chief queen Kosalla. Rama adorns with ornaments, gets on his chariot together with Lakshmana and fans himself. Arriving at the

Siha gate, Rama descends from his chariot and goes to the platform around the royal court. He circumambulates three times around his father, prostrates himself before Dasaratha and sits on the floor, paying respect by putting his palms together. Dasaratha calls his son to him, holds his hands and kisses the top of his head. He tells to Rama that the hermit has requested Rama to shoot a crow named Kakavanna. He replied to the hermit that his son is too young to shoot an arrow at a foe. Rama gives his answer to his father that the father in general has a tendency to regard his son to be immature even if he is ten thousand years old. Rama is now capable of shooting an arrow at not only the crow Kakavanna but also even the god Indra. Father should comply with the request of the hermit and extinguishes his embarrassment caused by the crow. Dasaratha consents to the suggestion of his son with delight. Lakkhana, the brother of Rama, stands up and petitions to his father, saying that he desires to accompany with Rama as one of his four brothers and assist him by disposing miscellaneous affairs. He adds that if Rama leaves the palace alone, there is nobody to assist him. Having been delighted with Lakkhana's proposal, Dasaratha approves of his petition, saying that though the father intended to accompany himself with Rama, the ascetic had rejected. His suggestion to send his councillors was also refused by the hermit. He is therefore delighted to hear the petition of Lakkhana. Having carried their bows and arrows with them, Rama and Lakkhana lift the soles of their father on their heads and receive dusts of the soles of their father with their palms. They put the dusts on their heads and leaves the palace accompanied with Kotampa.

Having arrived at the hermitage, the hermit instructs Rama and Lakkhana to conceal themselves lest the crow should gain sight of them. He gives instruction to them not to kill Kakavanna but only to threaten it for fear. Kotampa goes out in search of fruits and tuber roots. In course of time, the crow Kakavanna comes to the hermitage. Rama recites Sucimukkha Mantra (incantation of pure mouth) upon his bow and shoots it which chases Kakavanna wherever it flees. Having been exhausted from fleeing and

horrified with a terrible arrow, Kakavanna comes to Rama and asks for his pardon to spare his life. The crow bows him swearing that he no longer intrude the hermitage henceforth. Rama complies with its request with proviso that the crow should offer an eye. He scoops an eye out of the crow so that his sight becomes dim. Since that time onward, the crow becomes a habit of staring always with a single eye. Kakavanna moves to a place far from the hermitage.

The hermit Kotampa is informed what had taken place. He instructs Rama and Lakkhana to inform also to the other ascetics what they had reported. Rama and Lakkhana asks Kotampa to teach them an incantation appropriate for loyal clan. When Kotampa observes them with his divine eyes, he perceives that the brother will be adored as the object of worship and devotion. Kotampa leaves for the wall of the Universe and comes back with the memory of a particular Mantra written on the wall of the Universe as big as a heifer in size. Having returned to his hermitage, Kotampa begins to teach the brothers what he had brought back with his memory from the wall of the Universe.

At that time, the king Janaka informs to all the princes from all over the world that whosoever be capable of putting a string to the bow in his possession and releasing three arrows will earn the hand of his daughter, Sita, in marriage. As all the princes will assemble together at his court, the king Janaka constructs a magnificent centre building decorated with many tiered-roofs for the purpose of display of his bow and a number of enormous pavillions around the centre building. The king Janaka prepares a ceremony to welcome for all the princes assembling there including Dasagiri, the king of Theinkho island.

The hermit Kotampa tells Rama that the king Janaka has an extraordinary beautiful daughter and made a proclamation that whosoever will succeed in putting a string to his bow and releasing three arrows shall be given his daughter, Sita, in marriage. As all the princes from all over the world assemble, a welcome ceremony will be held by the king Janaka.

Kotampa asks Rama whether he desires to behold such a magnificent and splendid ceremony or not. Rama replies that as one of the royal descendants, he has a strong desire to witness the ceremony. Kotampa brings Rama and Lakkhana to the king Janaka. Having noticed of the arrival of Kotampa, Janaka becomes gratified, constructing a special hermitage for him and offers him necessary goods including robes, foods and medicines.

One day the princes assemble and look at the bow. The princess Sita opens a window of her chamber and looks at each of them, conjecturing to whom she will give her hand. At the outset, Dasagiri stands up and attempts to lift the bow. He succeeds to raise it but fails to put a string to the bow. A great number of princes try to lift the bow by turns but nobody can raise it at all. Dasagiri is confident in his mind that the hand of Sita should be given to him since all the princes could by no means lift the bow except him alone. Unless the king consents to his request, he will take her by force.

Rama tells to Kotampa that as one of the princes belonging to Khattiya (Ksatriya) clan, he has a keen desire to attempt to raise the bow and put a string to it. Kotampa doubts if Rama will be able to raise the bow, because no prince including Dasagiri has yet succeeded. Rama says again that it is not important for him whether he can raise the bow or not. He cannot refrain himself from touching the bow by himself since he belongs to Khattiya clan. On hearing the conversation between Rama and Kotampa, Janaka informs them that he had proclaimed explicitly that whosoever would be able to raise his bow would be honoured with the hand of his daughter.

At first Rama faces the east, prostrates himself on the ground and pays obeisance to his parents. Then he stands up and bows down to his preceptor, Kotampa. On seeing the scene from the balcony, Sita is anxious about Rama's ability to lift the bow. Her father seems to be unkind for a young prince who appears to be frail and fragile. She accuses her father for his severe condition. She takes off the flower adorned on her hair, praying that may the young prince succeed in putting the string to the bow, and dedicate the

garland to the gods.

All the suitors watching Rama's challenge underestimate him, saying that he is a mere disciple under the supervision of an ascetic. And they abuse Rama that he is not worth taking part in the bow contest. He had better to search fruits and tuberous roots of trees in the forest. On hearing the slander of the audience, Rama is convinced firmly of his achievement. He takes hold of the bow by his hand and raises it. Then he puts a string to it and bends the bow in the sight of all the participants. The bow breaks into two. The sound of its breaking is as big as thunderbolt. All the attendants feel as if their ears were to have been broken. Having been terrified at Rama's enormous strength, Dasagiri recites following incantation.

(Pali verse) Janami Sita Janaka Pruta Janami Ramo Bodhisatto Aham Janami Ramassabyattam Nate Sita Naharam Yomidi.

(Verbatim translation) Janaka Pruta = to Sita who is the daughter of King Janaka, Janami = I know, Ramo = to Prince Rama, Bodhisatto = as the forthcoming Buddha, Janami = I understand, Aham = I, Ramassabyattam = to the status of a prince named Rama, Janami = I understand, Tena = therefore, Sita = to Sita, Naharasami = do not carry.

Having recited the Mantra, Dasagiri returns to his Theinkho island in haste. King Janaka also is much disappointed at the result, grumbling that none of the royal princes could succeed to raise his bow and only one who could lift the bow is nonentity like a mere pupil under the supervision of an ascetic. Having realised the displeased countenance of the king, Kotampa relates that the young disciple who could raise the king's bow is not a nonentity but the heir-apparent of the king Dasaratha who governs the kingdom of Ayuttaya.

Being awfully pleased with Kotampa's explanation, king Janaka orders to his retinue that they have to arrange the wedding ceremony of Rama and Sita. Rama addresses to the king that the reason why he broke the bow was not for intending to get Sita's hand, but for attesting the fact that he is one of princes belonging to the Khattiya

clan. As he has three brothers, he desires to make his three brothers wed simultaneously. The king replies to Rama that his three brothers also have a daughter respectively. He invites all the participants to the auspicious nuptial rite for Rama and Sita and orders to his retinue to bring Rama's three brothers to his palace.

Rama shoots an arrow, binding a letter written what has happened. Having obtained the letter from his son, the king Dasaratha proceeds to Janaka's kingdom along with his three consorts and three sons, accompanying his army consisting of four regiments.

After Dasaratha's arrival at Janaka's palace, the wedding ceremony for Rama and Sita is carried out magnificently on an auspicious day, under an auspicious constellation, in an auspicious hour. Then, the marriages of Bharata, Lakshmana and Satrugana are celebrated with three brides being nieces of king Janaka. The four brothers get their wives at the same time on the same day. King Dasaratha returns to Ayuttaya kingdom along with four couples of bride and bridegroom. The remaining princes feel empty in their minds and talk about Sita that Rama is accused of his outrageous conduct to carry Sita off taking no notice of them. Some of them have a different opinion that Rama could not only to raise the bow but also to break it. They stand no chance of winning even if they make an assault upon him.

A Brahmana named Passurama tells that it is evident that Rama had broken the bow, but he suspects of Rama's valour and strength, if Rama is capable of lifting Varajin (thunderbolt) weapon in his possession. Passurama pursues after Dasaratha and his four newly wedded couples. He commands to stop their advances. Dasaratha is terrified with the voice of Passurama. Rama attempts to tranquilize his father's uneasiness. "Don't worry about it. I can stand not only against Passurama but also against all the kings in Jambudipa continent". Having placed Sita on the chariot of his brother, Lakshmana, Rama turns his chariot toward Passurama and says. "Your name, Parasu Rama, bears a portion identical with my name, Rama. I have only one string for my bow, but you have the insignia of nobility composed of nine strings. You are far superior to me holding eight

more strings". Parasu Rama recites the following incantation.

(Pali verse) Agrattā Caturōpetā Pacchito Sasaraṃ Tanam Upatthaym Pyaṃ Śamattopi Śapātappi Śarātappi.

(Verbatim translation) Agrattā = once upon a time, Caturōpeta = there are four Vedas, Pacchito = in future, Sasaraṃ = of four arrows along with a bow, Upyattam = in present time, Tvaṃ = to you, Śapātappi = either by astrology, Śarātappi = either by an arrow, Pyamsamattopi = I shall gain a victory.

Having recited the Mantra, he shoots a fire arrow called Aggina Mukkha. It dashes on Rama, flaming half a Yojana of space. Rama releases an arrow called Megha Mukkha which is capable of extinguishing the fire. On seeing the rain, Parashu Rama shoots an arrow called Bayu Mukkha which produces a storm and blows the rain away. Rama releases an arrow called Cak (Cakra) and destroys the bow carried by his foe. Having been destroyed the string of his bow, Parasu Rama carries a divine weapon called Varajin (Vajra) with his hand and hurls it high in the sky, saying that Rama can no longer confront against him even if he can vanquish ordinary weapons of various kinds. The gods are startled at the Varajin weapon falling down with brightness beyond the sunshine. Rama's subordinates stoop down the ground like as chickens catching a glance of kite's rush. Recognizing to be unavoidable the divine weapon, Rama resolves to evade it by means of taking an oath. He takes a vow that be the Varajin weapon soften like a ripen banana, enter his mouth and disappear, on account of his continuous efforts to attain the virtue during past ten million Kalpa. When Rama opens his mouth resembling a lotus flower, the Varajin weapon enters his mouth and disappears.

Having witnessed the miraculous incident, Parasu Rama is terrified and grumbles "I have attempted to defeat Rama, using fearful weapons of various kinds, but in vain. If Rama gets angry, I will be slayed easily by him". Parasu Rama puts a conch shell on his palms and approaches Rama. Then, he recites the eulogy of Brahmana and gives Rama the benevolent garland. Rama gives a sign of respect and receives the garland with smile.

Parasu Rama tells Rama. "I have declared that I shall vanquish you by means of either Beda (astrology) or weapon. I have conquered you by means of Beda just now. Henceforce regard me as one of the most intimate friends of you. The Future Buddha". He says so and departs from there.

Rama places Sita on his chariot and proceeds to his mother country with his father along with his army composed of four regiments. They safely arrive at Ayuttaya.

The forth chapter dealing with Vivaha (marriage) comes to an end.

King Kokaraja, the father of queen Koke, has passed away. The crown Prince ascends the throne and designates himself as the king Kokaraja. Intending to pay obeisance to his maternal uncle, the prince Bharata, the son of the queen Koke, circumambulates right three times around his parents. Then he stops his walking and addresses formally to his parents with folded palms. "My grandfather has passed away and my maternal uncle ascended the throne. I would like to pay obeisance to the new king". Dasaratha consents to the request of his son, saying that Bharata has to go urgently because innumerable princes appear to have a grudge against him on account of Sita. Under the circumstances, it is impossible for him to forecast what will happen.

Bharata proceeds to his elder brother, Rama and his consort Sita, and circumambulates right around them. Having payed obeisance to his brother with palms raised on his forehead, Bharata reports Rama his departure for Kokaraja, the kingdom of his maternal uncle. Rama tells to his brother that their father has grown old. He can not predict what will be in future. The queen Koke ate a half of Banana and gave birth to Bharata. She gave the rest to queen Sumitta who bore Sattarukana. Since Bharata and Sattarukana are derived from the same banana, they are intimate each other. Bharata calls his brother, Sattarukana, and gets on the same chariot with him. Sattarukana fans his brother from the rear side of the chariot. They leaves for Kokaraj kingdom, carrying with a lot of gifts together with their army consisted of four regiments.

Having heard of the arrival of his nephews, the new king of Kokaraj welcomes them together with his counsellors and provides many foods and fruits for them. The brothers ascend the sacred place and pay obeisance to their maternal uncle.

One day the citizens of Ayuttaya assemble in front of the Siha gate at dawn and begin to discuss that thanks to their king Dasaratha's benevolent rule for past eighty thousand years, they could live safely and peacefully. Their king has taken notice of them like mother who is always watchful of his children.

The king begot four sons. Among them, Rama is endowed with many auspicious signs. He is of green complexion which is more lucid than Bermuda grasses. His finger nails and toe nails emit light like stars in the sky. His arms are so long that the hands get as far as his knee joint when he stretches them. His nose is fragrant like sesame seed. His forehead looks like the half moon. His navel is deep. He speaks to anyone in tender and soft voice. He deals with the people benevolently like his beloved sons. He contacts with his parents respectfully. In the battle field, his activities are full of braveness, courage and prowess like the mighty king of lion. He is endowed with an ability of foresight. He is admired and worshipped with fear by the kings from all over the world.

After the deliberate discussion, the people come to a conclusion that the time has come to install Rama as the heir-apparent. The coachman Sumanta informs to the king that innumerable citizens have arrived at the gate. Dasaratha supposes that there should be certain reason for immeasurable people assemble. He orders Sumanta to call them in haste.

Having prostrated on the ground, the people stand in upright posture with folded palms. Dasaratha watches the faces of the citizens being cheerful and asks them what they will petition for. The people express their opinion that the king has in fact ruled them well for eighty thousand years. He begot four sons already. Among them, the prince Rama is endowed with an ability of foresight and prowess. He behaves respectfully with his parents and contacts with the people like his own sons. They are convinced that if the

king abdicates from his throne and installs Rama as his heir-apparent, the king will be able to retire to the forest and observe the religious precepts calmly as a hermit. The king is impressed with the request of the citizens of Ayuttaya, being astonished at the fact that they comprehend his mind thoroughly. He addresses to the people that he himself desires to abdicate from the throne, rest in retirement and appoint Rama as heir-apparent.

Dasaratha calls Sumanta and orders him to bring Rama. Sumanta leaves for Rama and informs him that he is summoned by his father. Rama mounts on his chariot together with his brother, Lakshmana. Having arrived at the Siha gate, they descend from their chariot and enter the inside of the royal court. Rama circumambulates right around his father three times and prostrates himself on the ground. Then he stands up in an upright posture and bows to his father with folded palms. The king calls Rama to approach him, holds Rama's hands on his breast and kisses the top of Rama's head. Then he announces his intention to Rama that he is highly pleased to hear a petition of the citizens of Ayuttaya. They are eager to have Rama installed on the throne. Since today, Rama should become their king. Dasaratha summons eight Brahmins and enquires them as to an auspicious day to celebrate the ceremony of inauguration by pouring of water, accompanied by a blessing, benediction and eulogy pronounced by Brahmins. They reply that the auspicious day and time for Rama's coronation will be the dawn of the full moon day of the first month of Burmese calendar.

Dasaratha gives an admonition to Rama. "My beloved son, Rama. You ought to observe always the Eight Precepts of Buddhism, together with your wife, Sita. You should observe without fail the Ten Precepts incumbent upon a king, such as charity, religious practice, benefaction, fairness and the rest. You have to sentence a criminal who is worth being condemned to death, compensation. Those who are sentenced for compensation, shall be confined. Those who are sentenced confinement shall be liberated. Those who are liberated from detention shall be admonished. Attempt to increase the royal eyes and ears as abundant as possible. Give affection toward the court

Brahmins who officiate at royal ceremonies, as sincere as you contact with me. Love queen Sumitta and queen Koke in the same manner you love your mother, queen Kosalla. Be affectionate to your three brothers like your own children. Be benevolent to the royal councillors including the coachman, along with all the people as you love your beloved children. I have just finished to give my instructions to you. Go yourself to the persons to whom you owe a special debt of gratitude and inform them that you have been appointed as heir-apparent and the ceremony of inauguration will be held on an auspicious day. Prepare with your consort for your ceremony of coronation. I will summon the royal councillors, ministers and chief generals to tell them that Rama shall be enthroned on an auspicious day". Having assented to the pronouncement made by royalty, the chief general admits that on fourteenth day of the waxing moon of the first month of Burmese calendar, all the citizens in Ayuttaya city should inform from house to house in no time that Rama will be installed as heir-apparent. The people celebrate Rama's coronation either by painting their houses with Jaggery or planting banana trees on which hang water pots decorated with five species of flowers consisted of Mango, Kusa, Bermuda grass, Jamboran and Ixora flower or flying pennants on flagstuffs from ceiling. The paddy storages and rice storages are to be filled with paddies and rices. The citizens play musical instruments such as flute, drumstick, harp and bamboo clappers. They perform a ceremony on a grand scale.

Meanwhile, Kuppaci, a lady-in-waiting to the queen Koke, happens to take notice of the citizens of Ayuttaya being performed festivities and celebrations of every description with joy. Being struck with wonder, she enquires of the citizens as to the reason of the crowded ceremony without any astrological foundation. The citizens reply that they celebrate an auspicious ceremony of inauguration, because Rama's installation shall take place on next day. She seems to be ignorant about it. On hearing of it, Kuppaci feels as if she were hammered an iron nail on her head.

She hastens to queen Koke and informs her in rebuking mood. "In what way do you

save your life? Do you drag a big glazed earth pot to the paddy field and get drowned? Otherwise do you get poisoned by a violent poison?" Queen Koke does not understand instantaneously what Kuppaci has warned. "What are you talking about? King Dasaratha, my beloved lord, has never neglect me. The king is always affectionate toward me, more profound than two senior queens". Kuppaci scolds her, "Don't you have no information about it? The king is going to crown Rama tomorrow. You shall serve Kosalla like a slave. Your son, Bharata, will become a slave of Rama forever". Queen Koke says calmly. "Prince Rama contacts with me more polite and affectionate than he does to her own mother. He contacts with Bharata as his own son. If Rama ascends the throne, he will install my son as heir-apparent". Kuppaci shakes her head in dissent and says gnashing her teeth. "Is the eldest son reliable? I am sure that he stands ready for searching inside with his crooked stick made of iron. If Rama ascends the throne, he will install his own son instead of Bharata as heir-apparent. You should remind the fact that when the former king of Kokaraja, your own father, has passed, it was not your paternal uncle but your brother who had ascended the throne".

At the instigation of Kuppaci, Koke gradually becomes to believe her assertion to be reasonable. She asks her as to what she can do. Kuppaci answers. "Did you forget what you told me before? When king Dasaratha was served in your chamber, he offered you a boon which you did not receive at that time. You would have a favor when you need it. Now it is the time for you to claim your right. You should claim to fulfil king's promise. First request the exile of Rama into the forest for twelve years and secondly the installation of Bharata on the throne. When our plan becomes visible in shape, you can treat Rama in the forest as you like. According to the royal precedent, the successive kings used to construct the Hall of Anger called Dosamanti at the north corner of the palace and entered there when he got angry against either his queens, lesser concubines, or counsellors and commander-in-chief. When the king had entered the Hall of Anger, his courtiers comprehended that the king has been displeased. The king's retinue had to

dispose the matter in accordance with king's displeasure. It is the custom for consort to enter the Hall of Anger when she has been incensed. The queen does not enter it until she gets fury. The Hall of Anger still exists to this day" Koke enters the Hall of Anger called Dosa Manti.

When Dasaratha wakes up from his sleep, he urges the ceremony of inauguration for Rama. He proceeds to the chamber of Koke but can not find her there. Dasaratha enquires of the attendants of Koke about her whereabouts. Attendants inform to Dasaratha that Koke has entered the Hall of Anger called Dosa Mantira. Having hastened to that Hall, Dasaratha finds Koke there. She holds a comb for her rear hairs. Dasaratha addresses her in the following words. "My beloved, I love you so much that I shall give you even my heart if you ask for. Why do you growl about? You have spent in displeasure for a fairly long time. Tell me what you want. I swear by the name of Rama whom I have decided to enthrone". Koke says. "Do not soothe me". She recites the following incantation.

(Pali stanza) Udayatti Jāti Bhavanu Pacchime Ditthibhage Prassalattim Jāti Mera Sitalam Jāti Mandi Pikassatti Jāti Dumam Puppadānam Sikhakre Nasulatti Khalu Vakyam Ducanānam Jātimi.

(Verbatim translation) Udayatti = appeared from east, Bhanu = the king of sun, Pacchime = from west, Ditthibhavo = shines, Jāyati = ought to be, Meru = the king of Sumeru, Prassalatti = happens to be, Maṇḍi = fire, Sītaḷam = to be cool, Pappatanam Sikhakre = on a large flat stone at the summit of the mountain, Padummam = the sacred lotus, Pikassatti = come into bloom, Jāyati = happen to be, Tathāpi = however, Sujānānam = of virtuous persons, Khalum = come out, Vākyam = word, Nasalatthi = no change for the worth.

This Pali verse signifies that the sun emerged from the east happens to shine at the west. The mount Sumeru happens to grow gradually. There may be a cool fire. The lotus happens to bloom on a large flat stone at the summit of mountain. There may be

abnormalities of various kinds in the world. But the speech spoken by virtuous person no longer changes.

On hearing the speech of Koke, Dasaratha refutes. "When did I break my promise?". The queen continues to relate. "In days of yore, when you granted me a boon whatever I want, I asked you at that time that you shall grant me the boon when I ask for it. I want to have it now. Grant it to me". Dasaratha replies. "Tell me what you want. Whatever you ask for will be granted. I shall abandon even my life if you want". Koke responses. "I never want your life, nor intend to employ Rama as my servant. Should Bharata be installed on the throne and should Rama be banished from the kingdom and live in the forest for twelve years".

Having heard the speech of Koke, Dasaratha feels as if he were struck an iron nail upon his head. He faints and grumbles holding Koke's legs. "You have told me such a cruel word. Rama is more devoted to you than to his own mother. I advise you to withdraw your request and ask for another boon". Koke is stubborn. "If you are faithful to your promise, fulfil my request. Otherwise you may neglect my request". saying so, Koke stands up and turns her back on the king. Dasaratha is aghast at her request for a few moment.

Having royal regalia, eight Brahmins along with king's counsellors begin to assemble on the flat ground around the palace. The king's coachman, Sumanta, tells them, "I will enter the royal chamber in order to wake our lord. Our lord does not get up yet. The time is drawing near." The imperial guards tell him that the king has visited Koke's chamber. Sumanta proceeds to her chamber but can not find her there. The queen's guard tells Sumanta that both king and queen have entered the Hall of Displeasure called Dosa Mantira. Sumanta enters that hall and finds the king and queen there. Sumanta circumambulates right around them and informs the king with folded palm. "Don't waste the valuable time to watch each other in a hostile manner. Eight royal Brahmins have assembled already, holding with royal regalia in their hands. It is the time

to commence the ceremony of inauguration". Dasaratha says. "You do not know that Koke has put in poison immediately before tasting a meal named authority. I do not approve Koke to speak. Bring Rama immediately. On seeing him, may the permission be granted".

Sumanta goes to Rama forthwith and brings him to the Hall of Displeasure. Having seen the hostile attitudes toward each other, Rama circumambulates his father and Koke right and asks his father. "Why are you gloomy despite the fact that you have a son like me in this world". Dasaratha keeps silence only murmuring "Rama". Rama encourages his father saying the following words.

"If the king feels ashamed of the smallness of your kingdom, I shall conquer all the kings in the Jambudipa continent with my bow and arrows and make them gift to you. If the king feels to be in poverty, I seize Kuvera and presents him to you. I intend to convey the commodities loaded with ships of one million and make the royal storehouses full of these commodities. If the king desires the luxury of the Asura king, I shall slay the king of Asura with my bow and make his properties as a present to you. If the king wants to obtain the kingdom of Naga, I shall go to the kingdom of Naga and seize the king of Naga named Nantopananta. If the king is afraid of going to hell due to your sinful deeds committed in your previous life, I shall carry you to the heaven of god with a divine chariot and I shall proceed myself to the infernal region in lieu of you. If the king fears your own death, I shall die on behalf of you. If the king desires youthfulness, take my youthfulness and give your old age to me. I have nothing to tell you any more. If you order me to live on earning by begging for money as a mendicant, I shall obey your order. If you instruct me to dress the barks of trees and wear matted locks and perform austerities as an ascetic, I do it without hesitation".

On hearing Rama's speech, Koke tells him. "In the days of yore, your father granted me a boon whatever I wish. Now I have claimed the boon to fulfil. My first demand is to banish Rama into a forest and live there for twelve years. The second is to let my son,

Bharata, be installed as heir-apparent. It depends on the king whether he keeps his promise or not". On hearing the speech of his step-mother, Rama says. "If my father is not faithful for his pledge despite the fact that he begot a son like me, do his descendants respect him?" Rama circumambulates right around his father and Koke three times and addresses with folded palms. "Summon my brother, Bharata, in no time and let Bharata be the monarch. I shall go to the forest and live there for twelve years". So saying, Rama returns to his residence.

Dasaratha instructs Sumanta. "I shall reside in the forest with Rama along with the people of Ayuttaya". On hearing the word of the king, Koke says. "It depends solely on your mind, if you are faithful to the truth. Your attitude looks like a pot without butter. Do not compromise on your pledge". The king tells Sumanta. "I mere shall send Rama. Yoke my chariot". When Rama arrives at his residence, he tells Sita that he shall live in the forest for twelve years in consequence of his father's promise given to Koke and asks Sita to remain at his residence as if he were to live as before. On hearing the speech of Rama, Sita requests Rama to accompany with him to the forest and to look after him. Rama tells her that if she is displeased alone in his residence, she had better live with his mother, Kosalla. If she goes with him to the forest, she is forced to be suffered from pains of various kinds. Noxious creatures such as gnats, mosquitoes, flies and obstreperous flies and Kusa grasses are abundant in the forest. When it rains she will be drenched and when it is hot, she will suffer parching heat. Her head will become infested with inmeasurable lice. Her radiant complexion will fade and be indistinct. Since the foodstuff is scarce in the forest, she will be unable to escape from starvation and thirst. As she is a princess, she might have no such a miserable experience. The daily life in the forest is full of trouble. The forest is not a place suitable for a delicate princess like her. Sita should stay behind. Rama attempts to dissuade her.

On hearing the dissuasion of Rama, Sita protests against him that without him, the city is unfitted for her as well as a chariot without pennant. It is unnatural like fire without

smoke. In a similar manner, it is unnatural like a woman without her mate. Is there any farmer who abandon his own agricultural land when the harvest season comes near. If Rama leaves from his residence, she shall accompany with him to the forest and look after him. Unable to dissuade Sita, Rama is compelled to comply with her request.

Having heard Rama's declaration to go to the forest, Lakkhana, his brother, circumambulates right around Rama three times and entreats him with folded palms.

"No matter where Rama, to whom all the people pay reverence like a god, may go, I always accompany and look after". To his request, Rama replies. "I am eager to go in company with you, but I am anxious about our mother's future. You should stay behind".

Lakkhana goes to his mother Sumitta and circumambulates right around her three times and appeals her with folded palms. "Rama shall enter the forest and live there for twelve years lest his father should break his promise. I wish to accompany with him and serve him. Accordingly I ask you to give your consent to my request". On hearing the entreatment of her son, Sumitta holds the hands of Lakkhana and kisses the top of his head. She replies to her son that she is proud of having been in conception of her son for ten months and giving birth to him. Even she herself has a mind to accompany Rama and look after him. Therefore she is highly pleased to know that her son has expressed his intention to accompany Rama and take care of him. Having heard the words of his mother, Lakkhana salutes her, leaves for his brother's residence and informs to Rama that his mother gave her assent to his proposal. Rama instructs to Lakkhana to bring a strong bow so as to prevent the disturbances of their foes. Lakkhana enters the armory, selects a strong bow and hands it to Rama.

Having received the bow from his brother, Rama goes along with Sita and Lakkhana to his mother Kosalla, circumambulates right around her three times and tells her with folded palms. "I shall live as an ascetic for twelve years in the forest on the ground that my father had made an oath to Koke. My brother, Bharata, will be enthroned". On hearing Rama's address, Kosalla calls her son, holds his hands and kisses

the top of his head, saying that she is much contented with Rama's resolution that he will relinquish the throne and live in the forest for twelve years so that his father may not break his pledge to Koke. She is worth while having given birth to Rama. Rama pays obeisance to his mother with his hands clasped palm to palm and raises to touch his forehead.

He mounts on his chariot along with Sita and Lakkhana and leaves from the kingdom. His father, mother and Sumitta send them off, getting on another chariot. The citizens of Ayuttaya follow Rama's chariot, leaving their families behind, saying that no benefit will be expected for them since their lord has departed.

When the three proceed a quarter Yojana, Rama notices his father following. He prevents his father from accompanying him. Rama says.

“Regard twelve years as twelve days. It is more easier for me to return. During my absence, call your sons, Bharata and Sattarukana, and make them attend in the direction of your feet. They will respect you and your queen as I do. The senior person should not see off a junior person like me. Please return to the capital”.

Eight Brahmins together with royal councillors and ministers consent to Rama's request and suggest the king to return. Dasaratha stands on the road, watching the chariot without blink until it disappears into the horizon. He calls Sumanta and instructs him to drive Rama's chariot. Rama dissuade the citizens of Ayuttaya from accompanying him and persuades to go back to their families of no avail.

Having been unable to see Rama any more, Dasaratha falls into a swoon on his chariot. Queen Kosalla draws water with a jug made of rubby and sprinkles water on the face of her lord. Then she strokes the body of the king tenderly with her palms and fans, telling him that Rama has come back. When Dasaratha regains his consciousness, he asks her where Rama is. Kosalla replies that she has told him in order that the king will regain consciousness. Rama shall not return till twelve years have passed. Dasaratha makes his chariot to turn to the capital. Having arrived at the capital, Dasaratha enters

the queen Kosalla's quarters.

On the day of departure, Rama camps on the bank of a river called Sarasura. In the night, Lakkhana prepares beds for Rama and Sita with Bermuda grasses and renders them asleep. Lakkhana keeps awake and guards Rama and his consort, as their nocturnal vigil in collaboration with the king's coachman. Sumanta tells Lakkhana that he is anxious about the king's life. Lakkhana asks Sumanta the reason of his anxiety. Sumanta begins to narrate the curse hurled on Dasaratha by the aged couple of blind in the days of yore. The king Dasaratha went to the forest with the intention of testing a divine weapon called Sabdavedhin which he had been given by Indra. A young ascetic who had looked after his blind parents came to a stream and filled his pitcher with water for his parents. Having heard the sound of water, Dasaratha considered it as the sound of an elephant drinking water and shot an arrow toward the riverbanks. There arose a scream. When the king descended from his chariot and hastened to the riverbanks, he found a young ascetic lying on the ground, groaning with pain. The king attempted to carry the young ascetic to his hermitage but the wounded has passed away near his hermitage. The king brought the blind couple to the place where the dead body of their son was laid. They groped for the corpse of their son with their hands and said to the king that the king should meet his death in this manner grieving over his son.

In the course of the narration of Sumanta, Rama becomes awake and asks Lakkhana "what time is it?" Lakkhana replies that it is midnight. Rama rises and orders Sumanta to return Ayuttaya with his chariot. Sumanta declines Rama's request saying that he does not go back since he desires to accompany Rama and look after him. Rama dissuade Sumanta stating that there are four kinds of royal subordinates: the first respects and fears his lord; the second respects his lord but does not fear; the third does not respect his lord but fears and the fourth neither respect nor fear his lord at all. Sumanta belongs to the first category, because he respect king Dasaratha and fears him. Accordingly the king trusts on his coachman and complies with his advise. Rama desires him to deliver his

message to the king concerning the fact that he will be back home soon. Sumanta returns to Ayuttaya, driving the chariot. Rama departs from the banks of Sarayu river along with Sita and Lakkhana.

Having seen the trio, Indra summons Visakarum and orders him to clear their pass so that they can proceed with ease because Rama will contribute to the benefit of human beings and gods by removal of the burden of the earth. Indra invokes that should the flowers be bloom and fruits be ripen. Visakarum carries out his tasks completely.

Rama continues his journey ahead of Sita. As Sita becomes unable to follow Rama, She asks him to make a slow progress. Rama awaits Sita, muttering that she accompanies him in defiance of his remonstrance. He has told Sita that the forest is full of trouble and hardships. A comfortable life can be by no means expected.

It is only the outset now. Sita takes a rest in the shade of a tree. Both of her soles are smeared with blood like a flower petal of (white) Champac smeared by vermillion. Lakkhana follows them from some distance rear, guarding them with his bow and arrows.

The trio approach the hermitage of the sage named Balamiga who is Rama's grandfather. Rama instructs Lakkhana to go to the hermit in advance and inform him of their arrival. Having payed obeisance to Rama, Lakkhana goes to Balamiga and pays respect with palms raising together on his forehead. Having realized that the young lad is not a nonentity, but a youth endowed with glory and knowledge, Balamiga enquires him of his identity. "Who are you? Where did you come from?" Lakkhana recites the following incantation.

(Pali stanza) Ādi Dasaratto Rājā Satta Puttassa Suntaraṃ Rāma Nāma Mahātejo
Ahaṃ Tassa Nujānujo.

(Verbatim translation) Dasaratto = Dasaratha by name, Raja = king, Āsi = to be, Tassa = of king Dasaratha, Ramanama = Rama by name, Puttassa = son, Suntaraṃ = bears a favorable appearance, Mahātejo = possesses a strong power, Ahaṃ = I, Tassa =

of the prince, Nujānujo = other person.

As Lakkhana recites this incantation, the sage comprehends and says. “It is you who is my grandchild”. He then asks him concerning his object to call on him. Lakkhana replies that king Dasaratha ordered Rama to go to the forest and live there for twelve years on the ground that in the days of yore, the king had sworn an oath to his consort Koke. The king was obliged to install Bharata on the throne. Rama left the palace lest his father should break his promise given to Koke. Lakkhana accompanied Rama in order to look after him. Having heard the narration of Lakkhana, Balamiga stands up and goes to Rama. He meets Rama and Sita, hold their hands and kisses them, saying that it is noble to respect the instruction of his father and live in the forest suffering distresses of various kinds. He arranges them a place near the river for their abode. Lakkhana constructs a hut for Rama and Sita and thatches the roof with Bermuda grasses. He fetches water for them, goes out in search of fruits and tubers and provides it to them. The five chapter dealing with Rama's exile to the forest comes to an end here.

After Rama entered the forest, the day breaks. The people of Ayuttaya awake and become aware of Rama's absence. They begin to search for Rama, streaming tears with grief, and eventually find the wheel tracks of Rama's chariot. They presume that Rama has returned to the capital, feeling pity on them. They go back to Ayuttaya with joy, adorning their heads with flowers of various kinds.

When Sumanta, the king's coachman, arrived at his house, he notices the citizens of Ayuttaya coming back. He waits for them and rebukes them that at first they had left their families behind and now came back to Ayuttaya leaving their lord behind. They replies that they have supposed that their lord had returned to the royal palace and they came back. They understand that their lord does not accept their demand. They remain in their homes. Sumanta ascends the palace and makes obeisance to Dasaratha and his queen. Dasaratha deplores him saying that Sumanta has returned leaving Rama in the forest.

How cruel Sumanta is. Sumanta replies that he intended to accompany Rama but came back to the king for Rama had sent him. Dasaratha asks him why Rama has sent him. Sumanta replies. "Rama ordered me to inform the king that he shall return with ease. Do not worry about it. The king has grown old, summon his sons, Bharata and Satarukana. I could not get any information on the internal affairs. Accordingly I came back". Dasaratha says. "Sumanta. My son would have known that he should go to the forest. I have to keep silence. I was silly enough to have been entered women's world. Rama obeyed my silly instruction and went to the forest. When I close my eyes, I am of capable of seeing Rama's face. Therefore I do not open my eyes henceforth. I decide to see Rama's face incessantly by closing my eyes always in future. I can not have a chance to talk with Rama from now. No matter who will attempt to talk with me, I never response". Dasaratha continues to keep his mouth shut. He summons queen Kosalla, puts his palm upon her belly and says. "My beloved son, Rama, came to be in existence into this womb". Dasaratha drew his last breath.

The king's counsellors including court Brahmins who officiate at royal ceremonies assemble and deliberate on what they should do. "Our lord has become weary of this mundane world and ascended to heaven, the world of god. Prince Rama does not come back until twelve years pass, even if we invite him to return. Prince Bharata and Sattarukana who went to Kokaraja, their maternal uncle, should be brought back immediately. When they come back, the funeral ceremony should be performed. If the obsequies is carried out despite the fact that four princes are absent, aggression will be taken place by alien kings. When four princes become aware of foreign aggression, they shall blame us for our fault" .

They place king's corpse in a tub filled with oil, fragrance and salt. Then they send Sumanta, the royal coachman, to Kokaraja kingdom so as to demand the two brothers to return to Ayuttaya at once because their father summons them. They add that Sumanta should not be delayed and has to drive the chariot urgently.

Sumanta mounts on the chariot and drives it rapidly. Having arrived at Kokaraja kingdom, he informs the two princes that their father summons them and he comes to bring them back to Ayuttaya. Bharata and Sattarukana circumambulate right around their maternal uncle three times and make obeisance with palms raised together on their foreheads stating that they have to go back because their father, king Dasaratha, summons them. The king who governs Kokaraja kingdom presumes that the reason why king Dasaratha summoned his sons in haste is probably due to some important matter for him. Therefore he consents to the demand of his nephews and informs them that his gifts are delivered later together with his subordinates. Having made obeisance to their maternal uncle, the two ascend the chariot and leave from Kokaraja kingdom.

On their way to Ayuttaya, a fox crosses the road from left side to right side. A brown hawk owl flies from right side and rests upon the topmost of the flagstaff of the chariot. A vulture follows their chariot, displaying a circular flight. On noticing these inauspicious omens, Bharata and Sattarukana enquire of Sumanta about their families. "Is our father well? How about the three mothers? Are our brothers, Rama and Lakshmana, well? Is everyone well?". Sumanta replies. "Do not bother about them. You will know all the affairs immediately after arrival at the palace". All through his way to Ayuttaya, Bharata is in great anxiety.

On seeing Bharata's return, the citizens of Ayuttaya talk about each other. "Resulting from the demand of his mother, Koke, prince Rama was forced to go to forest. His father has passed away by reason of deep grief resulted from the parting from his beloved son, Rama. Now the prince Bharata has come back with the intention of ascending the throne. Is there anyone who will obey the order of the new monarch?".

Having heard the talks among the people, Bharata feels it to be so harsh that he comprehends suddenly. He enquires of Sumanta as to the dialogues of the citizens of Ayuttaya. Sumanta replies that king Dasaratha had made preparation for installation of Rama as heir-apparent. Koke demanded king to fulfill his promise which the king once

had given to her. The request of Bharata's mother was that Rama be banished to forest for twelve years and Bharata be given the throne in his stead. King Dasaratha had left his world, reminding Rama.

Bharata is aware of his mother's attitude toward Rama. She has been affectionate for Rama better than for her own son, Bharata. He supposes that his mother might have done such a sinful and shameful behavior at the instigation of a certain person. Having arrived at Ayuttaya, Bharata goes directly to his mother and pays reverence with folded palms. Kuppaci attends Koke with the intention of being bestowed a particular reward. Bharata wants to know the reason why such an unhappy incident has taken place. Kuppaci reveals the cause, stating as follows.

“On the day before the Buddhist Sabbath day, when I went to your mother, I happened to see a ceremony on a grand scale performed by the citizens and asked them the reason of performance. They replied that they were performing a ceremony in celebration of Rama's enthronement on the next day. “Did you ignorant of it?” I felt as if I were to have been hammered on my heart. Your mother doubted of my information and enquired of me as to the incident. I have explained that both my lord and the son of my lord would have been slaves of others. For the benefit of my lord, I offered a suggestion to your mother stating that your mother should request the king to fulfil his boon which the king had given promise to her in the days of yore. Rama should have been banished to the forest for twelve years and Bharata should have been installed on the throne”.

Having heard the story related by Kuppaci, Bharata and Sattarukana stand up and kick at Kuppaci, saying that it was due to her instigation that Rama and Lakkhana had been exiled from Palace and Dasaratha had passed away. Bharata tells to his mother that he can not refrain from using violence unless she is his own mother. As their father has passed away, Rama, the eldest among four brothers, should be installed on the throne. He never desire to enjoy not only the luxury of human being but also that of Indra, since

Rama is still alive. “Do you believe that I will ascend the throne despite the fact that my elder brother is alive in good health? Unless I respect the principle in descending order, Do the kings on Jambudipa continent respect their elder brothers? I determine to go to the forest and serve to my brother”.

Bharata proceeds to the spot where the corpse of the king has been placed. Having consulted with royal councillors and court Brahmins, Bharata performs king's cremation.

Having finished the obsequies, the royal councillors including court Brahmins entreat Bharata to ascend the throne, stating that the kingdom without monarch is unworthy. It is not desirable if the kings from all over the world become aware of the fact that there is no monarch in Ayuttaya. They expedite him to ascend the throne promptly.

On hearing the solicitation of the councillors, Bharata takes an oath. “ May the great retribution fall on me, if I commit the oath made to my mother like that of Five Great Sins including patricide and matricide. May I suffer in the infernal world called Avici if I ascend the throne so far as my elder brother is alive”. Bharata insists that he shall go to the forest in order to perform the installation ceremony of Rama. All the royal councillors including court Brahmins should accompany with him along with four regiments.

The citizens of Ayuttaya speak words of eulogy and acclaim when they have heard the speech of Bharata. Bharata makes three queens of Dasaratha mount on each chariot, all adorned with decorations of various kinds. The three vehicles on which the ex-king used to mount, the first is a chariot named Kallum Rathaca, the second a royal elephant named Satrujeyya and the third a horse named Indasana, take the lead in procession. Bharata and Sattarukana proceed together with four regiments to the forest where Rama resides.

When Lakkhana goes in search of fruits and tubers in the forest, he happens to hear a tumultuous noise as if it were the waves of the ocean. He doubts whether it is the sound

of rain or the sound of storm. He perceives that it is neither the sound of rain nor the sound of storm, but the sounds of human beings. Lakkhana hastens to Rama and informs him that it seems to be the sounds of innumerable human beings. Rama tells Lakkhana that it is probable that the kings of various regions invade to take Sita away on hearing her beauty.

Rama orders Lakkhana to climb a lofty tree on the summit and find out what is happening. When Lakkhana climbs on the topmost of a lofty tree and watch, he finds that a huge army is marching headed by three vehicles including a chariot named Kallum Rathaca, an elephant of Bodhisattva in a former stage of existence and named Satrujeyyam with thirty cubits, and a thorough broad horse named Indasana of fifteen in height, on which their father used to mount. Lakkhana clammers down from the tree in haste and reports to his brother that Bharata seems to come to kill them.

Lakkhana puts the string to his bow and exclaims boastfully. "Look at my prowess. Their army consisting of the four regiments shall be annihilated by my bow and arrows". Rama pacifies Lakkhana, stating that Bharata seems to come not for making an assault upon them but for persuading him to ascend the throne. He stands on a spot not far from his hermitage and gazes at Bharata.

Bharata descends from his chariot, makes the three mothers lead and advances, being surrounded by royal councillors including eight court Brahmins. Rama tells Bharata. "I think you have come to see me and to take me back home". Lakkhana takes off the string from his bow and leaves with folded palms.

Bharata and Sattarukana along with three mothers accompanying court Brahmins cease walking. Having entered the hermitage and seen the mat covered with Bermuda grasses, the remnants of fruits and tubers and coarse garments of barks just like clothes of ascetics, the three mothers embrace Sita amid tears, moaning that Rama is compelled to sleep on Kusa grasses though he had once slept on a bed covered with the soft cushion produced in Kasikaraja kingdom. He is forced now to eat wild fruits and bulbous roots

which he had taken only when he had become disgusted with the delicious and fragrant meals. Rama is now obliged to wear poor clothe, despite the fact that he had once worn a refined, splendid garment like the divine costume. His body is now covered with dust though he had once been displeased by smearing his body with perfumes made of particular flowers. He becomes accustomed to walking himself on the ground full of thorns and other obstacles in spite of having once been going out always on board a special chariot. He lives under the rough roof of Kusa grasses though he had once enjoyed a court life surrounded by a delicate curtains.

Bharata and his brother along with court councillors and ministers including eight Brahmins solicit Rama to return to Ayuttaya and get the crown to redeem the people suffering unhappiness. On hearing their solicitation, Rama enquires of his brother concerning his father's welfare. "Is my father all right?". Bharata replies that their father is well. Rama asks Bharata once again as to his father being suspicious of his brother's reply. "My father is excessively affectionate upon me. He should come to see me if he is well. Tell me the truth honestly". Bharata confesses that their father has ascended to heaven three days after Rama's departure. Shocked with the news of the death of their father, Rama and Lakkhana along with Sita are overcome with grief and fall on the ground in deep sorrow. The sage Balamiga, their grandfather, comes to Rama and consoles him reciting a Pali stanza as follows.

Bhiccana Bhidhammo Bhiccati.(Verbatim translation) Bhicca dhammo = a principle to happen to be, Bhiccati = happens to be, Nassati dhammo = a principle to happen to be ruined, Nassati = happens to be ruined.

All the animate beings in Thirtyone World of Existence either happen to appear or happen to disappear. Accordingly Rama who is worshipped by all living creatures, ought to bear the Law in his mind and pacify his lamentation in longing for his father who was an ordinary human being. For instance, muddy water can never be cleaned even if it is filtered through a refined cloth one hundred times. If Rama bears the Law in his mind,

he will be able to extinguish his worry, anxiety and grief like as Mani Joti Rassa. Ruby which can not be transparent until it is grinded.

On hearing the precept of the sage, Rama offers fruits and tubers holding in his hand, aiming at his father. His father appears in the sky, assuming the form of a god, announces that he can not eat the fruit and bulbous roots till Rama offers. Then he vanishes. Bharata tells his mother, Koke, that he had offered splendid meals and clothings of various kinds, aiming at his father when he was in Ayuttaya, but he could neither behold the figure of his father nor see him in a dream. Bharata adds that Rama toward whom his father had been most affectionate, was banished into forest by his mother. Having heard the rebuke of her son, Koke makes an excuse for her fault to Rama, stating that she asks for Rama's forgiveness in spite of the dispraises of the citizens. She entreats Rama to return to Ayuttaya and ascend himself on the throne.

Rama replies on hearing the entreaty of Koke. "My father has passed away in a firm belief that I shall stay in the forest for twelve years, obeying his command. I am bound to obey the command of my father. It can be pointed out that I have respected my father's sincerity. I should go back Ayuttaya just now if my father were still alive. I am devoted to my father. I will not break father's word. Bharata, You should return to Ayuttaya and rule the kingdom".

Bharata demands Rama that if Rama does not return, Bharata and Sattarukana also shall be allowed to stay in the forest and serve Rama like Lakkhana. Rama refuses Bharata's request, saying that since he comprehends Bharata's intention to decline to the throne, he provides him a pair of sandals woven by Kusa grasses. Bharata should install the sandals upon the throne under a white umbrella (a part of royal regalia). It will tremble if Bharata practises injustice and will immovable if Bharata practises justice. Rama instructs Bharata and Satrugana to live frugally outside the city and carry out what he should do as the monarch.

Having received the sandals, Bharata puts it on the chariot named Kalum Rathaca

under a white umbrella. The two brothers and the three mothers together with royal councillors including eight Brahmins weep with tears. The citizens of Ayuttaya beg Rama to worship. The people make a devotional offering to Rama extending upto one Akhobhani in environment and three cubits in depth. Then they return. When Bharata arrives at Ayuttaya, he places the grass-woven sandals on the throne decked with jewels of various kinds. Small brass cymbals are ringed and a white umbrella is carried over the sandals. Bharata and his brother reside at a spot called Kirinamana, one Yojana far from the capital, and rely upon fruits and tubers as their staple foods like ascetics. Rama and his companions stay at the hermitage of the sage Balamiki.

Thirtysix million of Devas enter the wombs of female monkeys. A female monkey named Shilepa falls in love with the Wind God called Pavana and becomes pregnant. In course of time, she brings forth a child. When the child is fifteen years old, he proves himself to be quick in his activities like the wind. His body is one quarter Yojana in height usually. It becomes as large as one hundred and five Yojanas when he inflates his body to a gigantic size with supernatural power. He is endowed with enormous strength.

At a dawn in the winter, the monkey child sees the rising sun and thinks it as a big edible fruit called Kinboun (*Coccinia india*). He assumes his body to a big size of fiftyone Yojanas and leaps at the sun. Noticing the leaping of a monkey, the Sun God suspects it to be an Asura and informs the matter to Indra. Indra hurls thunderbolt weapon at the monkey. Thunderbolt hits the monkey on his jaw. The monkey falls down on the ground. Pavana, the Wind God, goes to Indra and tells him that the monkey is his own son and is destined to serve Rama in slaying Dasagiri, the king of Theinkho island. Indra descends from the heaven, accompanied by gods possessed of great influence, and strokes the broken jaw of the monkey with his hand. The monkey resumes his original form. Having caused by his injury at the jaw, the monkey is named Hanubhagga or Hanuman by Indra. Then Indra endows Hanuman with immortality. He will be immune from both the death by fire or the death by drowning. He is never hurt by any weapon.

His life will be eternal through aeon. Having bestowed boons to Hanuman, Indra vanishes.

Since Hanuman was endowed with supernatural powers by Indra, he becomes extremely arrogant and outrageous. He snatches the Palm-leaf manuscripts wrapped up by bamboo-ribbed rolls of cloth from ascetics, when they go to their preceptor to study knowledges. Hanuman tears it into pieces. The ascetics appeal the mischievous conducts of Hanuman to their preceptor. The preceptor observes Hanuman with his divine eyes and perceives that Hanuman has become destructive on account of being endowed with supernatural powers by Indra. The ascetics gather in assembly, discuss Hanuman's affair and come to a conclusion that the outrageous behavior of Hanuman can never be reduced even in future. They come to Hanuman and imprecate upon him that may the power of Hanuman be nullified since today and may Hanuman be terrified with gaining sight of human beings of mere one cubit in height.

Being cursed by the ascetics, Hanuman's strength extincts since that day. He lives always timorously like a snake extracted its fangs or a cattle broken his horns. Having presumed that he has been taken certain disease, Hanuman goes to Campuman, king of bear, who is acquainted with medicine, and enquires of the king of bear as to his out of condition, stating that he has lost his strength and has become fearful and timid. "What kind of disease am I suffering from?". The king of bear asks him. "Where did you search for your foods? What kind of food did you eat?". Hanuman replies. "I have never been to any special place nor eat any special food. I remember that when I saw young ascetic carrying palm-leaf manuscript wrapped with bamboo-ribbed roll of cloth. I snatched it, tore in pieces and cast away. Since then I have lost my strength and become timorous".

On hearing the complaint of Hanuman, the king of bear replies that it can not be cured by ordinary medicines. It is necessary for him to make a devotional offerings of a lot of fruits and flowers to the ascetics to whom he has committed sin. Hanuman asks the king of bear to accompany with him when he calls on the ascetics in order to propitiate

them to forgive his fault. Hanuman is afraid of his death by being beaten by the ascetic, If he alone goes to them. The king of bear complies with his entreatment.

Hanuman brings plenty of fruits and flowers to the ascetics and offers them with folded palms to the ascetics, begging that he apologizes for his fault committed previously by him mainly because of his ignorance and stupidity on account of his inexperience. The ascetics assemble and come to a conclusion that they will absolve Hanuman of his sin and a boon shall be granted to him if he will feel remorse always for his fault. They swear an oath that Hanuman may not be recovered his original strength until Rama will hear the account of Hanuman from the king of bear and stroke the back of Hanuman with his hand before he will slay Dasagiri of Theinkho island. Hanuman lives continuously as one of the ordinary monkey in the forest. The sixth chapter entitled Arannavasi comes to an end here.

Rama dedicates offerings respectfully to each ascetic by turn every year during past eleven years. He reaches a place called Kisakinta near the ocean. Kisakinta is ruled by the king of monkey, Pali, by name. Pali was overwhelmed with lust, took the wife of his younger brother, Sukrit, by force, and banished him from Kisakinta. Sukrit was compelled to roam from forest to forest.

Dasagiri, king of Theinkho island, grants permission to his sister, Trighata, a forest demarcated at Samputtarana as her territory and a right to seize any animate creature trespassed there. Trighata lives in the forest together with her sons named Kharu and Tusara.

One day Rama accompanied by Sita and Lakkhana come to the forest of Raksasa, Samputtarana, to stay there. Kharu and Tusara take up diverse weapons, boasting that their foods have appeared. On hearing the voices of Raksasas, Rama and Lakkhana put strings to their bows and enquire of them concerning their identities and their intention. Raksasa brothers reply that Dasagiri who governs Theinkho island has granted this forest

as their fief and bestowed a privilege to them to seize anyone whoever invades their territory.

“Since you have trespassed our domain, you have been our victims as a matter of course. We have come to take you as our foods”. Lakkhana warns. “You seem to be ignorant of our sacred object. We intend to slay all the wicked, evil beings in this world”. Lakkhana shoots his arrows at Raksasa brothers. Kharu and Tusara leap into the sky and cut off the arrows shot by Lakkhana with their two edged swords. In sight of their defences, Lakkhana shoots a special arrow which increases one hundred in number when flying and increases one thousand in number when falling. Being unable to defend against numberless arrows, the two Raksasas pull Cutch trees from the earth and beat the arrows so as not to fall the ground. Having noticed the approach of the two Raksasas, Rama shoots his fierce shafts at them. The two are pierced by the arrow like the trunk of Banana and fall down on the ground to death.

Having been aware of the death of her sons, Trigatha is convinced that it will be difficult for her to take revenge directly on them. A particular strategy is inevitable for her to kill them. Having noticed the beauty of Sita, Trighata believes that this beautiful woman is worthy to be her brother's wife. If Trighata informs it to her brother, Dasagiri will kill two men, eat the fleshs of them and take the woman as his bride. Tarighata runs away to Theinkho island across the sea and informs all the incidents taken place in her domain to her brother.

On hearing the entreatment of his sister, Dasagiri is confident that the two should not be ordinary men, but two princes of king Dasaratha who governs Ayuttaya kingdom and a woman may be the daughter of king Janaka. Dasagiri tells his sister that he remembers the prowess of Rama when he attended the bow contest together with the princes from all over the world. He could not put a string to the bow, but Rama could succeed with ease. It is better for him to give up his intention to slay Rama. Tarighata persuades her brother to accompany with her. She attempts to entice Rama and Lakkhana

far away from Sita. Sita alone will remain in the forest. Dasagiri will be able to abduct her with ease. Dasagiri mounts on his aerial chariot and goes to the forest along with his sister.

Making her brother stand by at a distance, Trighata assumes the form of a hind of golden hue and roams about a spot not so far from Rama. Sita casts a glance at the golden hind and is enamoured of it. She expresses her desire to have the hind and requests Rama to get it for her in order to breed as her pet. Rama replies that he is suspicious since the forest is the residence of Raksasa. He can not forecast what may be happened. Sita urges Rama stating that since they practise asceticism with fairness of mind and observe according to moral principles, nobody dare to assault upon them. "Seize the hind by all means". Rama takes up his bow and arrows and orders Lakkhana to stay there to guard Sita, since this forest appears to be the residence of Raksasa.

Rama chases the golden hind with intention of capturing it. After following about one quarter Yojana, Rama realizes that this golden deer seems not to be a real deer. He releases an arrow at the deer. The arrow pierces it. The deer shrieks "Lakkhana" aloud imitating the voice of Rama.

Having heard the cry, Sita believes it as Rama's voice. She urges Lakkhana. "It was Rama's voice. Go quickly to your brother. He called us for help". Lakkhana declines Sita's request, stating that he should stay here with Sita and not leave her alone. He cannot disobey against the order of his elder brother. Sita is persistent in her claim. She persuades Lakkhana three times to go to rescue Rama.

Being unable to reject Sita's request, Lakkhana draws a circle with incantation around Sita and warns her not to go beyond it. Lakkhana leaves there carrying his bow and arrows. Immediately after Lakkhana's departure, Dasagiri appears in the guise of an ascetic. He knows that he will be unable to enter the magic circle. Dasagiri stands in front of Sita, begging for alms. On seeing him, Sita regards him as a real ascetic. She goes out of the magic circle, holding fruits and roots in her hands, and offers them reverently to

Dassagiri. Dasagiri seizes Sita, holding her arms with his hand, throws her into his aerial chariot and carries her away. A monkey named Sukrit witnesses Sita's abduction by Dassagiri.

When Lakkhana comes to his brother, Rama asks him the reason why he has come. He is anxious about Sita and is suspicious that Sita is no longer in the hermitage. Rama tells to Lakkhana. "This deer was not real deer. It resumed its original form of a female Raksasi when my arrow hit. She called the name of Lakkhana, imitating my voice, and died". Lakkhana explains that he declined Sita's request twice. He was forced to leave Sita alone when she had instructed him thrice. Lakkhana drew a magic circle around Sita before his departure. "Do not be anxious". The two brothers return to their hermitage in haste, but can no longer find Sita. They recite the following incantation.

(Pali verse) Bhobhophra parabotasā Bahu Guśumajutā Bahana Gramana Ramoham
Byakula Dwā Dasaratta Tanhayo Buccatthe Soka Tatto Pippo Sisāru Netra Gajapadi
Gapānā Dīghā Tehi Sujha Hāhāsita Kena Nita tobhapam Ke Sutvā Kena Darissattoti.

(Verbatim translation) Bhobhobabrā = a number of trees, Bahu = be plentiful, Gusumajutā = be full of branches, leaves, flowers and fruits, Basuna = by bow, Gramano = droop upon the ground, Paratotassa = relying upon trunks of a tree, Aham = I, Ramo = Rama by name, Dassarattha Tanhayo = as the son of King Dassarattha, Atwa = my body, Dyatula = without composure, Sokatattho = Be burnt by fire called anxiety, Bujjho Pippo = possess a beak like a creeper bearing edible fruits called Kinbon, Netra = both eyes, Susaru = possess eyes like Magpie Robbin, teeth like that of king of elephant called Chaddanta, Trighatehi = possess long hairs, Sumajha = possess a hole, Hahasita = Sita endowed with such signs, Komam = who plot, Kena = why, Nita = bring away, Kesutwa = person in what name hear, Kenatrisattho = who is in sight of.

This Pali verse conveys the following meaning. Is there any guardian spirit of tree, being sufficient with plenty of branches, foliage and sprouts? Who have witnessed or heard the abduction of Sita who is the consort of Rama, the prince of king Dasaratta

who governed the kingdom of Ayuttaya, and who is endowed with lips like a ripen creeper bearing edible fruit, two eyes like Magpie Robbin, teeth like those of king of elephant called Chaddanta, long and curved hairs like a meat carver and a slender waist? Do you know who had carried away Sita?

Rama falls down on the ground and rolls about weeping in uncontrollable and inconsolable grief and in anguish. Rama and Lakkhana go in search of Sita, roaming from a forest to another, and rest under the shade of a tree on which Sukrit resides. Rama loses his appetite and becomes asleep caused by fatigue. Lakkhana suggests Rama to take a rest leaning toward his chest. Rama conforms himself to the suggestion of his brother.

A giant horsefly as large as a pullet stings the back of Lakkhana. Though there flows a big stream of blood, Lakkhana endures the pain and by no means move lest Rama should awake. Sukrit is deeply impressed by Lakkhana's remarkable devotion to his elder brother and by the fact that two brothers are affectionate deeply each other. Meanwhile, his elder brother, Bali, stole his wife and banished him from the kingdom. Tears flow out and drop upon the breast of Rama. He awakes instantaneously and asks Lakkhana what has happened. Being aware that Lakkhana had never wept, Rama lifts his eyes and notices a monkey on the tree. Suspecting it to be an assumed form of a Raksasa, Rama takes up his bow and enquires of the monkey as to his identity.

Sukrit replies that he is the younger brother of the king of monkey, Bali, who rules the kingdom of Kisakinta. Rama asks Sukrit again why he resided on a tree. Sukrit explains that his elder brother was so cruel that Bali had stolen his wife and banished him to this spot. Accordingly he was compelled to live upon a tree. Rama tells Sukrit. "I swore an oath that I should slay the wicked beings no matter who it may be. I intend to kill Bali and install Sukrit on the throne of monkey kingdom. I was also abducted my wife by a Raksasa".

Having heard the narration of Rama, Sukrit clammers down from the tree, kneels

sitting on his legs and tells Rama with folded palms that if what Rama has told is true, Sita must have been carried off by the king of Theinkho, Dasagiri by name. Sukrit has seen them riding on an aerial chariot flying toward Theinkho island. Sukrit takes an oath that he will regain Sita by all means.

Sukrit adds that his brother, Bali, possesses thick hide equivalent to seven trunks of Palmyra palm. His body is one quarter Yojana in height in normal state. When he inflates his body to a gigantic size, it becomes up to fifty Yojanas. On hearing the explanation of Sukrit, Rama responds to him that he will never be in fear of Bali even if Bali inflates his body as big as Meru mountain. If Sukrit desires to know the strength of Rama, he should notice Rama's demonstration of his bow. Saying so, Rama takes up his bow, puts an arrow to it and shoots it to Palmyra palm trees. The arrow pierces not only one palm tree but all the seven and finally returns to his quiver. Having witnessed the unbelievable ability of Rama, Sukrit awfully rejoiced and blessed Rama in slapping his upper arms folded across his chest with his open palm.

They go to the spot not so far from the city of Kisakinta and deliberate together on their tactics. If Sukrit wages battle with Bali, leading his combat army, numerous living creatures will be suffered from war damages. Rama suggests Sukrit to stand by at the outskirts of the city and declare loudly to fight against his brother. If Bali comes out in response to Sukrit's challenge, Rama will be able to shoot Bali with his arrow. Having consented to Rama's suggestion, Sukrit utters a roar to challenge Bali in slapping his upper arms folded across his chest with his open palms. Sukrit shouts loudly. "I come to fight against my brother".

On hearing Sukrit's shout, Bali comes out of his palace and rushes to the spot where Sukrit is. The two brothers commence their duel.

Rama is unable to differentiate between the two brothers because of their physical similarity. Accordingly he refrains from shooting his arrow, fearing lest he should kill Sukrit. Sukrit could not stand against his brother. He flees away to the spot where Rama

is. Bali returns to his palace. Rama excuses Sukrit saying that he was astonished to see both of them just alike in their appearance. He could not distinguish them. He was obliged to abstain from shooting his arrow, fearing to kill Sukrit. Rama adds that he will make a particular mark on Sukrit's body so as to distinguish him from Bali. He smears Sukrit's anus red with saliva mixed with chewing betel.

When the duel of the second time between two ape brothers begins, Rama shoots an arrow at Bali who has no mark in red color around his anus. The arrow pierces Bali's chest. Bali falls on the ground and reproaches Rama that he has noticed the shooter prostrating himself on the ground. Having heard Bali's reproach, Rama insists that he is Rama, the son of Dasaratha, who governs the kingdom of Ayuttaya, and kills Bali who had practised injustice and committed great sins, such as having taken possession of his brother's wife. Rama claims that he intends to install Sukrit to the throne of monkey kingdom since Sukrit is fair and sincere.

On hearing the speech of Rama, Bali asks Rama again what kind of benefit Sukrit owes to Rama. Rama explains that Sukrit had witnessed Sita's abduction by Dasagiri, the king of Theinkho island, and has sworn an oath to recover Sita from Dasagiri. On hearing Rama's explanation, Bali tells Rama that if he were to know the incident that Dasagiri had abducted Sita, he could pull the whole island of Theinkho out and offer it to Rama. Rama replies that since Bali had practised injustice and committed immorality, an offender should be killed by Rama, who had sworn an oath to slay every evil practitioner in this world and protect the good Dharma. Bali demands Rama to give him another boon. When Rama installs Sukrit to the throne of Kisakinta, Ongkwat, the son of Bali, be nominated as heir-apparent. Rama complies with the request of Bali who expired on hearing Rama's consent. Rama enthrones Sukrit on the king of monkey. Sukrit enjoys the king's life.

Having carried Sita away to Theinkho island, Dasagiri regards Sita to be harmful to him. He still remembers the curse on him hurled by the daughter of king of Gandhabba

at Kelasapa mountain to the effect that should he be died because of falling his ten heads down on the ground like the ripe Toddy Palm fruits dropping from a tree when he deflowers a young maiden without obtaining her consent. If Dasagiri dares to violate Sita who never accepts him, his ten heads must be fallen down on the ground like the ripe Toddy Palm fruits. He confines Sita in Asoka garden under the vigilance of Trikumbhi and other female Raksasis.

Sugrit who governs Kisakinta summons innumerable monkeys from every directions. There flock thirtysix million of monkeys including five commanders such as Nala, Nila, Kamuka, Campuman, the king of bear, and Hanuman. Sugrit goes leading thirtysix million of monkey warriors including five commanders to Rama who resides near the ocean and asks permission of Rama to construct a rock bridge across the ocean from Jambudipa continent to Theinkho island. Rama enquires of Sugrit concerning the distance between the continent and the island. Sugrit replies that the distance between continent and island is one hundred Yojanas.

On hearing the answer from Sugrit, Rama addresses monkeys that Sita has a deep affection toward Rama and is full of modesty. She made a vow to enjoy only with Rama. Therefore Sita should not go to Raksasa country where is inhabited by a plenty of fearful and ferocious Raksasas. She may be killed by Raksasa on the ground that she rejects Raksasa's request. Otherwise she may commit suicide despaired of her confinement. Unless Sita is alive, it is wasteful and no use to construct a bridge. Accordingly it is necessary to ascertain whether Sita is alive or not.

Having heard the speech of Rama, Sugrit enquires of all the monkey warriors if there is any courageous monkey who is of capable to jump over the ocean extending one hundred Yojanas and return with ascertaining of Sita's whereabouts. The one who succeeds the task will be granted with his flower garlands made of precious stones.

A commander named Nala replies that he can jump only the distance of ten Yojanas. Another commander Nila tells that his jumping ability is limited within twenty

Yojanas. Kamuka confesses that he can jump the distance of forty Yojanas. Jampuman, the king of bear, declares his jumping ability to be within eighty Yojanas. Ongkwat as heir-apparent reveals his power of going through the ocean as far as one hundred Yojanas, but he is no confident of his power to be able to return with jumping another one hundred Yojanas.

On hearing the expressions of inability of each monkey commander, Rama casts away his bow, grumbling that no more advantage can be expected even if he continues to carry his bow and arrows. Then, Campuman, the king of bear, stands up and claims with folded palms that a monkey, Hanuman by name, alone, is of capable to jump over the ocean to Theinkho island and search for the whereabouts of Sita. All the monkeys ridicule it. Rama asks to Campuman that Hanuman is mere a tiny monkey. Even the mighty commanders endowed with special power and strength confess to be unable to jump. Hanuman seems to have neither enormous strength nor any particular ability. “Will Hanuman be able to jump in fact?”

Campuman then explains in detail that Hanuman is the son of Pavana, the God of Wind. When he was fifteen years old, in a morning he noticed the rising sun. Thinking it as a ripe edible fruit called Kinbun, Hanuman leapt at it. The God of Sun suspected the leaping monkey to be an Asura and informed it to Indra. Indra hurled thunderbolt weapon at the monkey. The thunderbolt hit the monkey on his jaw. The monkey fell down upon the earth unconscious. Pavana, the father of that monkey, made a protest against Indra stating that the monkey was his own son who has been destined to serve Rama when he would slay Dasagiri. Having heard the protest of the God of Wind, Indra descended on the earth, accompanying by numerous gods possessed of great influence, and stroked the broken jaw of the monkey with his hand. The monkey regained his consciousness and resumed his original form. Indra gave the monkey Hanuman by name, because of the injury of his jaw and bestowed him with invincibility and invulnerability. Hanuman became immune either from death by fire or death by drowning or death by any

weapon. He was never injured by any weapon. He was assured of eternal life through aeon.

Having been bestowed with such a special boon from Indra, Hanuman became arrogant. He snatched the palm-leaf manuscripts, wrapped by bamboo-ribbed rolls of cloth, from young ascetics when they went to learn knowledge and tore it into pieces. The young ascetics appealed it to their preceptor. The preceptor deliberated on the event with other ascetics who have been endowed with miraculous powers. Having observed with their divine eyes, they went to Hanuman and hurled a curse at him so that his strength might be reduced by half and he might be afraid of mere getting sight of human beings only one cubit in height.

Having presumed that he had been taken certain disease, Hanuman came to Campuman and asked him to give a medicine to him. Jambuman enquired of Hanuman as to where he had gone and what kinds of foods he had taken. Hanuman replied that when he had seen young ascetics going to learn knowledges, he had snatched their palm-leaf manuscripts and torn them in pieces. Campuman explained Hanuman that his weak constitution could not be remedied by any medicine. It must have been caused by his malicious conducts toward the ascetics. His sin would not be redeemed until he would have offered a lot of fruits and flowers to the ascetics and have gotten their forgiveness for his fault. Hanuman asked Campuman to accompany with him when he go to ascetics so that the ascetics would not have beaten him. Consequently Campuman went to ascetics along with Hanuman, who had asked ascetics to forgive him with three entities namely the deed, the word and the thought. The ascetics forgave Hanuman for his fault, declaring that should Hanuman's original strength be restored only when Rama would have stroked the back of Hanuman.

Jambuvan solicits Rama to stroke the back of Hanuman. On hearing the narration of Campuman, Rama calls Hanuman and practises as Jambuman has suggested him. Hanuman restores his original strength. He thinks that the universe is consisted of Three

States of Existence and Three States are again consisted of thirtyone divisions. Sita must be found in any state of this universe. He doubts why Sita had been carried off despite the fact that there is a mighty warrior like Hanuman.

Rama orders Hanuman to ascertain Sita's whereabouts. For Hanuman it will be impossible to identify Sita even if he can find out her. Sita also may not trust Hanuman to be the messenger from Rama. Rama explains the physical features of Sita in detail. She is resplendent as if she were to radiates brightness from her body to all directions in the darkness of twelve cubits and is of capable to see everything. She possesses lips like a ripe creeper bearing edible fruit called Kinbon. Her face is round like the full moon. She has a slender waist and narrow breast. Her hands and legs are bright in red color. She possesses long and brilliant hairs that do not fall down the ground. Hanuman shall regard the woman who possesses such features as Rama's consort.

When Hanuman meets her, he shall relate the account of Rama. Unless she trusts him as Rama's messenger, Hanuman shall deliver the ring of Rama to her as a token of recognition. Assured of undertaking the task, Hanuman assumes his body three Yojanas in height, creates two eyes like as sun and moon, and creates a long tail like Nandopananda, the king of Dragon. All the monkeys decorate the body of Hanuman with flowers of various kinds. Having climbed on the top of a high mountain, Hanuman declares, with slapping his upper arms just above the elbow with the open palm of the other hand folded across his chest, that he shall leap at a stretch over the ocean of one hundred Yojanas in extension to Theinkho island without taking any rest even if there is a suitable place for his rest. He swears an oath that he shall never take any meal till he can ascertain the current situation of Sita, and demands all the monkeys to witness for his oath. Having heard the declaration of Hanuman, the monkeys encourage him pledging that they shall keep standing only on one foot until Hanuman returns.

Hanuman leaps into the sky toward Theinkho island. Dragons protrude their heads above the sea surface and look at him. The guardian spirits of trees hail with approbation.

Manimeghara, the Goddess of the Sea, thinks it necessary to provide a resting place for Hanuman who is destined to fulfil the tasks for the benefit of Rama. She creates a mountain of five Yojanas in altitude. At a glance of a mountain, Hanuman considers it as one of illusions created by Raksasa. As he beats the top of the mountain with his tail, the mountain collapses. Manimeghala claims that she is not a Raksasi, but the Goddess of Sea and has prepared a mountain for Hanuman to rest. Hanuman does not change his mind since he has made a vow not to take a rest during his journey. He is afraid that If he does not take a rest there at all, the Goddess will be displeased. So Hanuman touches the mountain with his hand and continues to go forth.

Having arrived at Theinkho island, Hanuman deliberates that he will be easily discovered if he roams around the city maintaining his body as enormous as origin. He is anxious for being unable to get any news concerning Sita. If he transforms himself into a tiny monkey, he will be unable to find out by Raksasas and able to find Sita with ease. He reduces his body to the size of a cat and enters the city after sunset.

Having ascended the palace, Hanuman enters the royal chamber and finds Dasagiri there. Dasagiri is in deep sleep like a departed human being reincarnated as a ghost called Pritta, stretching his both arms on which two damsels rest their heads. His body is decorated with resplendent ornaments. He wears ten headdresses decked with rubies above his ten heads. His body is smeared with perfume made of fragrant, aromatic substances like Indian Laurel. He is intoxicated with liquor. His queen named Mantodari, endowed with beauty incomparable on the earth, has a good sleep along side of him. She scents her body with fragrant perfumes.

Having seen the two in a bed, Hanuman is despondent, supposing that it was no worthy for him to come to Theinkho island with a great effort across the sea, since Sita has enjoyed herself by sleeping with Dasagiri. Hanuman reconsiders that if it is true, no sun and no moon appear. Fire and water should disappear. No trees come into bloom and bear no fruit. The earth can no longer exist. How can the goddess whose previous status

was Visnu's consort, be able to love a ghost or a demon infesting the earth. Is there any possibility for Sita, the consort of his lord, to have an affection for the wicked Raksasa? Finally Hanuman concludes that she should not be Sita but must be Dasagiri's wife, Mantodari.

Next Hanuman enters Dasagiri's cuisine where he sees a great deal of foods and drinks such as hotch-potch made from variety of dishes, fruit and vegetable pickles preserved in oil and spices, fried and roasted foods, milk, butter and honeybee. Going out of the storehouse, Hanuman moves from chamber to chamber where are resided by king's counsellors including Indacitta, heir-apparent, Kumbhakanna, the brother of Dasagiri, Bhibhisana, another brother of Dasagiri. Having searched through all the chambers, Hanuman can not find Sita up to midnight.

He ascends the turret of a palace wall and weeps feeling his miserable situation. He mutters that though he attempted to fulfil his duty for Rama, he can not succeed his task. Though he searched from door to door in the city, he had here witnessed the wretched figures without shame and fear of sinning. It was fruitless to come to Theinkho island across the ocean of one hundred Yojanas in width. It was no profit to have the monkey warriors of thirtysix million wait at the seashore. His oath not to take any meal until he can ascertain the security of Sita, has become wasteful. His death from hunger is also meaningless. The oath sworn by his colleagues to stand on either leg until Hanuman returns also becomes insignificant.

Having begun to be in drowsiness, Hanuman dreams Asoka garden with flowers of innumerable types. He is startled and wake up. He becomes aware of his carelessness to go and search Sita there in spite of his endeavour to search extensively regardless of the size of chambers and residences. He proceeds to Asoka garden promptly and ultimately finds Sita there. She appears to be a female Brahminy Duck surrounded by crows or the king of lion living among a flock of foxes. She wears dirty, worn-out clothes. Her body is thin and skinny. She is emaciated through deep sorrow.

Having contemplated her form, Hanuman is confident her to be Rama's consort and pays obeisance to her by putting his palms together and raising them to his forehead. He calls to remembrance that Bali has passed away on account of her, Sugrit has become the king of monkey by virtue of her and thirtysix million of monkeys have been forced to gather at the coast of the ocean resulting from her. Hanuman has been compelled to leap over the ocean extending one hundred Yojanas for the sake of Sita. His colleagues numbered thirtysix million were obliged to stand on one leg until Hanuman returns. Hanuman could not avoid to see ungraceful and dishonourable behaviors of Raksasas in the course of his search for Sita from the royal palace to small cottages. Rama could not sleep sound pining for her, sunk in distress and sorrow. He becomes emaciated through sorrow. She is of such an extraordinary person.

At that time, Dasagiri gains the sight of Sita in his dream. Having awoken from the sleep, Dasagiri scents his body with fragrances and perfumes, and adorns himself with variety of ornaments. He orders the daughters of Gandhabba, Naga, Kinnara and Asura to wear ornaments of various kinds and carry the regal insignia. Then he comes up, surrounded by female attendants, to see Sita. Hanuman hides himself among the foliage of Asoka tree, assuming his body of a diminutive size measuring a hand span, and watches Sita's attitude toward Dasagiri.

Sita is terrified of gaining sight of Dasagiri and prostrates with fear on the ground as if she were a chicken being frightened at seeing a falcon or a hare being afraid of catching a glimpse of a lion. As she is unable to shield her body with her clothe, Sita covers her breast with her palms and trembles in fear, hanging her hairs in a loose unkempt fall.

On noticing Sita's fright, Dasagiri talks to Sita in smile that she needs not be horrified of him. She might have hated him since he abducted her by force and treated ruthlessly. He shall not violate her without her consent. He regards her like his own life and shall come contact with her respectfully. His attitude is quite different from that in

the course of her abduction. She may regard him as one of her faithful slaves. She can give an order directly to Dasagiri without hesitation and without fear, even if she does not have any affection toward him. Dasagiri desires to install Sita as Her Majesty the Empress called Agga Mahesi, if she accepts him. It is the highest rank among his royal harem numbering sixteen thousand including the queen Mandotari, the daughter of the king of Asura. He shall bring her on his aerial chariot with him to Kelasabha mountain and Gandhamadana mountain for amusement. He has an intention to raise king Janaka, the father of Sita, as the overlord among a number of kings all over the world. Rama, the mate of Sita, is destined to be short-life and possesses no luxury with him. Sita may believe that Rama is still alive. He must have been killed by any of leopard, tiger, lion or Raksasa, a demon called Thabet, in the forest.

Having heard the speech of Dasagiri, Sita claims to him that he was born of the woman of heretical doctrine and was steeped in sin committing a number of depraved behaviors. Having been a wicked Raksasa, Dasagiri abducted her, the consort of Rama who is endowed with special knowledges, abilities and prowess. She has sworn an oath to serve Rama alone. She devotes herself only to him. She is inseparable from Rama. Rama came to the bow contest held by king Janaka, together with numerous princes from the various kingdoms and could raise the bow with his left hand, and put the string to the bow with his right hand. The bow which Dasagiri could not raise at all was broken into two by Rama's hands. Dasagiri seems to have forgotten the prowess of Rama. The fact that Dasagiri had abducted Sita, the consort of Rama, and told her in such a harsh manner signifies that Dasagiri will not respect his own life. Rama, her beloved husband, endowed with supernatural power like Indra, shall come across the ocean and sever the ten heads of Dasagiri in order to offer as a sacrifice to deities. Dasagiri should introspect himself what to do. If he desires to enjoy long life, he ought to carry Sita back to Rama promptly and beg his pardon. Unless Dasagiri accepts her request, the weapon of her lord never deviate from his foe. The ten heads of Dasagiri shall be severed by the weapon of

Rama without fail.

Having heard the speech of Sita, Dasagiri gets enraged and scolds the female Raksasis surrounding him with anger. "In what way did you deal with this woman? She is mere a human being. If she does not agree to submit herself to me, let her body be chopped with a sharp sword or let her body be sliced and be fried with iron pan, broiled with iron skewer. You may eat the meats enough as you like. I have abstained myself from committing evil deeds for long time because I am anxious about destruction of her beauty. Unless she accedes my wish to share bed with me within one month, your ears and noses shall be severed by my sword". Having heard the dreadful order of Dasagiri, his wife, Mandotari, the daughter of Asura king, tells Dasagiri respectfully "Sita is a human being. She may be ashamed to answer directly whether she consents to your demand or not. All the female attendants to you including herself shall endeavour using all their powers to persuade Sita to consent to your request". On hearing the words of Mandodari, Dasagiri goes inside of his palace.

The female Raksasis in vigilance of Sita surround her, holding weapons like swords and spears. They begin to threaten Sita, saying that if Sita continues to refuse the proposal of their lord, they intend to cut her body to pieces, broil and eat. She had better make her mind to become Dasagiri's wife. Having gained sight of approach of female Raksasis, Sita begins to withdraw gradually, blocking with her hands extending. Eventually she is forced to retreat to the trunk of an Asoka tree on which Hanuman is. Sita then clings to the trunk of the tree and begins to weep, grumbling that where her beloved lord is now. She doubts if she will be able to see her lord again in this world. She is tortured by the female Raksasis who are Dasagiri's slaves. She desires her aunt, Kosalla, to come and notice her terrible situation. If her lord is aware of her distressful situation, all the inhabitants living on Theinkho island shall be crushed to death by him. She suspects if there is nobody to inform her miserable situation to Rama.

Trikumbhi, a senior female Raksasi, dreams an ill-omen nightmare and awakes

frightened. She notices that a number of female Raksasis terrify Sita in harsh manner. She announces them that they should listen to what she will narrate. It is extremely ill-omen nightmare. The female Raksasis of terrific appearance, all together leave from Sita and stand around Trikumbhi. She tells them that there are four kinds of dreams. The first is the dream caused by practice; the second resulted from bad blood; the third caused by the rotation of the gods and the fourth resulting from omen. The dream she has dreamt is the one caused by omen. The female Raksasis ask. "Tell us what you have dreamt".

Trikumbhi narrates that her dream was not resulted either from practice or the rotation of gods or the bad blood, but from omen. In her dream, Dasagiri was arrested, bound by a rope, and expelled from southern gate. Dasagiri's brother, Kumbhakanna was also seized in the same manner in her dream and banished from northern gate. The entire city was burnt in conflagration and covered with smokes. All the female Raksasis were crying, their hairs falling in a loose unkempt manner. They beat their breasts with their fists. Rama and Lakshmana along with Sita go to due north, mounting on a chariot made of ivory and decked with special ornaments. This dream signifies that their lord shall lose his life and their city shall be ruined. Catastrophe can not be avoided. Those who desire to enjoy long life should pay respect to Sita and win her favor. They should refrain from berating and scolding her in harsh and cruel manners. Having heard the narration of Trikumbhi, the female Raksasis become terrified and surround Trikumbhi silently.

Hanuman considers it to be a good opportunity for him to talk with Sita. He begins to narrate her in a low voice, still concealing himself among the leaves of Asoka tree as follows.

"Rama was born in the lineage of king Dasaratha as his eldest son. He pursued a golden hind, thinking it as a real hind. As he realized it as a transformed form of Raksasi, Rama shot it by his arrow. The Raksasi cried imitating Rama's voice, asking for rescue. Having heard the voice, Lakshmana went to his elder brother. Both Rama and Lakshmana are in good health. Rama sent me to ascertain whether Sita is alive or not. Look up the

tree against which you leant”.

When Sita looks up the tree, she notices a tiny monkey, paying obeisance with its palms raised together on its forehead. Sita is astonished and suspicious of the monkey to be a Raksasa in disguise and says. “What benefit do you gain by narrating from the hidden place?” Hanuman introduces himself. “Do not be suspicious of me. I am one of the most obedient slaves of Rama”. Sita is still persistent and says. “If you are Rama's reliable slave, tell me Rama's appearance in detail”. Hanuman begins to relate all in great detail. “My lord possesses his body in green color like Bermuda grasses. His face is round like a full-moon. His nose looks like a sesame flower. He possesses a deep navel in his abdomen. His limbs are so long that he is capable of touching his knees with his hands. His nails bear the color like sky. He can speak in deep voice so that the audience is delighted with. If you suspect me still, look at this signet ring of Rama”.

So saying, Hanuman drops the ring with which he has been entrusted by Rama. Sita receives it with her palms and knows that it is in fact the real signet ring of Rama. She is filled with great joy. Sita inquires of Hanuman about his identity. “What is your name? Whose son are you?”. Hanuman reveals the account of his birth to her. “My mother is a female monkey Shilepa by name and my father is the God of Wind called Pavana. My name Hanuman was given by Indra”. Sita becomes conscious of the fact that Hanuman has come across the sea. She blesses him to be very powerful and be able to live long.

Sita grumbles. “Who as a woman will be able to endure the dreadful life as I have experienced on an island separated by the salted ocean from Jambudipa continent? Dasagiri decided to spare my life not more than a month. My life shall be lost one month later”. On hearing Sita's distress, Hanuman encourages her saying that he has an enormous strength to carry her if he enlarges his body. She shall mount upon his shoulder. Sita declines Hanuman's proposal, insisting that she had sworn an oath that she should never touch any male as long as she will live. She was carried forcibly by Dassagiri, being held her body with two arms of Dasagiri. It is said that the animal called

Yak dares to die better than being taken off its hair. Yak takes good care of its hair. She does not think it proper to go back mounting on Hanuman's shoulder.

Hanuman consoles her. "Do not be in fear. Rama has reached the seashore of opposite side of the ocean together with thirtysix million of monkey warriors. He is now waiting for my return. When he hears my information that you are alive, he shall construct a bridge over the ocean and come promptly to rescue you. I am afraid that you will be tormented by Dasagiri if he is ignorant of my arrival at this island. The Raksasi sentinels in vigilance of you also deal with you insolently. For that reason, I shall display my body in public".

Descending on the earth, Hanuman enlarges his body to the size of one quarter Yojana. He uproots all the trees including Asoka tree, which was given by Sakra to Dasagiri, and destroys Asoka garden completely. He slaughters the Raksasa guards of the garden by beating them with the trunk of a tree. The remnant run off to Dasagiri and report what has taken place. "A monkey with enormous strength uprooted Asoka trees and destroyed the whole garden. He killed the guards in charge of the garden. We do not know from where he had come. The monkey talked with Sita".

Dasagiri summons his son, Indacitta, and orders him to go to the Asoka garden quickly and arrest the monkey alive, which has intruded the garden and talked with Sita. Dasagiri shall examine it and execute. Indacitta takes a special weapon with him and proceeds to the garden together with Raksasa warriors in great number. Having gained sight of numerous warriors, Hanuman extracts a lofty tree and carries it on his shoulder. The Raksasa warriors can not stand against Hanuman and run away.

Indacitta raises his bow and releases his arrow at Hanuman. The arrow hits the trunk of a tree which Hanuman holds and breaks it to pieces. When Hanuman draws another tree and rushes Indacitta holding the trunk, Indicatta breaks it to pieces once again. Realizing that the trunks he extracted were broken by arrows shot by Indacitta, Hanuman presumes that if he leaps high in the sky, Indacitta will be unable to cope with him.

Hanuman has neither talked with king of Theinkho nor has beheld Dasagiri yet. Hanuman resolves to be arrested and accordingly folds his arms. Indacitta shoots a special arrow at Hanuman. It hits Hanuman and binds him as if it were a rope which winds round a big iron solid. It does not give no scratch to Hanuman's body. It becomes evident that the arrow Indacitta has shot at Hanuman was a snake-noose called Naga Pasa. Indacitta ties Hanuman's hands behind his back with a strand of rope and brings him in the presence of Dasagiri.

The king of Theinkho beholds the monkey with rejoice and asks Hanuman as to his identity, why he has come and why he has destroyed the whole Asoka garden. Hanuman responds that his mother was Shilympa by name and his father was the God of Wind called Pavana. The reason why he came here is due to an order of his lord to search for Sita's whereabouts, who had been abducted by Dasagiri. Having heard the narration of Hanuman, Dasagiri chants an incantation as follows.

(Pali verse) Pisamam Jalamajjhe Setubandham Nissayo Nisitasaranipado Yakkhom Indripādayo Yatinayatiso Sita Rāma Nāma Tapassi. Massakakalagarandre, Hakkijatapappito.

(Verbatim translation) Pisamam = extremely difficult, Jaladhimajjhe = in the midst of ocean, Setubandham = to construct a bridge, Nisayokulattam = to govern all the Raksasas, Indri = to me like Indra, Nisitasaranipato = to defeat outside of the battlefield, Rāma nāma = Rama by name, Tappassī = ascetics, Yadi = if, Sītā = to Sita, So = the ascetic who is named Rama, Nāyadi = is it possible to obtain, Massakarandre = by your throat, Hatthijūtam = to elephants of ten thousand, Puppito = if it is possible to swallow, Pātayo = is of believable.

The following is the interpretation of this Pali stanza. The ascetic named Rama comes to this island without any bridge, gains victory over the king of Theinkho, who is equivalent to Indra in the battlefield, and regains Sita. That assertion is believable if you swallows ten thousand of elephants. I can not believe it to be true that Rama will be able

to construct a bridge over the ocean, come here across it, vanquish me in the battlefield and eventually take Sita back".

Against the doubt of Dasagiri, Hanuman claims that his lord pays reverence to his father and mother. He obeys his father's command and acts in accordance with Dharma. He avoids four kinds of fermented substances. He considers it to be possible to construct a bridge over the ocean and cross over it.

Dasagiri passes sentence of death upon Hanuman for he is not an official envoy but a mere robber. All the executioners attempt to slay him by swords or pierce by spears. Being awared of no effect to execute Hanuman, Dasagiri asks him how many monkeys, who possess supernatural power like Hanuman, serve Rama. Hanuman answers that he is mere a monkey for gathering fire woods and kindling fire. There are a number of monkeys more powerful, more mighty and more formidable than him. On seeing the boastful attitude of Hanuman, Dasagiri orders his subjects to kill Hanuman in a Sita's presence, fry its meat in an iron pan and consume to eat.

Hanuman refutes that there is no weapon which can harm him. He is invulnerable and immune from all methods of killing. If Dasagiri wants to execute him, only one method is left for him to carry out. At first Dasagiri should gather five hundred of nether garments of Burmese males, and immerse them in oil and butter. Then he should wrap round Hanuman's tail with them tightly and set it ablaze. Dasagiri carries out as Hanuman has told him and brings Sita there to witness. Hanuman reduces his body to a small size. The ropes bound him fall off in rings. He leaps up the roof of a house and jumps from house to house with his burning tail. The entire city of Theinkho is burnt down in conflagration caused by Hanuman.

Hanuman visits Sita again and tells her with folded palms that he shall return since king of Theinkho has realized that Hanuman was an official envoy of Rama. Sita hands over the seven hairs to Hanuman to deliver them to Rama, stating that her lord will perceive her plight when he will see her hairs.

Hanuman comes to the ocean and reduces his tail into a tiny size. The fire on his tail is extinguished. Hanuman returns to Jambudipa continent. Having waited for his return in standing posture on single leg, his colleagues of monkey receive him warmly and hail with approbation. Their shouts of joy echo clamorously. Thirtysix million of monkeys including Sugrit, king of monkey, provide a plenty of foods for Hanuman.

Hanuman along with Sugrit call on Rama and report to him that Hanuman has discovered Sita alive. Hanuman explains her current situation in detail and hands seven hairs of Sita to Rama as a token of their meeting. Having been greatly pleased at an auspicious news, Rama takes his flower garland from his neck and puts it on the neck of Hanuman. He comprehends the terrific situation of Sita when he sees seven hairs of Sita. He holds them in front of his breast. Tears fall down from his two eyes. He calls Hanuman to him in order to listen to his narration concerning Sita.

As Hanuman approaches and sits down near Rama, the prince of king Dasaratha asks Hanuman as to Sita's situation. "Where was she confined at? How about her daily life?". Hanuman narrates the entire story of his exploits. "At first I stood up from Rama's feet and leaped in the sky. The goddess Manimeghala created a mountain of five Yojanas in altitude for the purpose of providing a resting place for me. I doubted it to have been an illusion created by Raksasa. Consequently I beat the top of the mountain with my tail. The mountain collapsed. Manimeghala manifested her figure and claimed that she had prepared the mountain for the benefit of Hanuman who was carrying out his task for Rama. Though I had sworn an oath, I was anxious if Manimeghala would be displeased by my insulting deed. I touched the mountain with my hands courteously and continued my flying.

Having arrived at the island, I presumed that I would be easily discovered before I could see Sita if I roamed in an enormous shape. I reduced my body to the size of a cat and searched Sita. I entered inside of Dasagiri's palace, but could not find Sita there. I proceeded to the residence of Indacitta, but in vain. Then I searched Sita inside of the

residences of Dasagiri's brothers, Kumbhikannna and Bhibhisana. I could not find Sita at any place. I nodded in drowsiness on a turret of the palace wall. I dreamed a dream of Asoka garden. Waking up from my nod, I went to Asoka garden instantaneously since I left there for seach. I could find Sita there. She seemed as if she were a female Brahminy duck surrounded by a flock of crows or a female lion surrounded by a herd of foxes. She was emaciated like a crescent moon. The clothes Sita wore was dirty like the moon covered with cloud.

Dasagiri came to salute Sita, accompanying with his female attendants along with his queen Mantotari, the daughter of Asura king. He wore various decorations of precious goods and came carrying a torch of oil and fragrances. I hid myself among the foliage of an Asoka tree and watched Sita's reaction toward Dasagiri. Sita trembled in fear at a glance of Dasagiri. She could not adjust her dress. Sita squatted on her haunches, covering her breast with her hands and hanging her hairs in a loose unkempt fall.

Dasagiri talked to her in silky and enticing voice. The nature peculiar to him could be said that when he seized Sita he had been crude and violent, but after that, he dealt with her couteously as if she were his own life. His attitude was quite different from that of her abduction. Sita might regard him as one of her faithful slaves. Dasagiri wished to offer her the status of Her Majesty the Empress. It was the highest rank among his royal harem. It seems to Dasagiri that Sita has believed Rama to have been still alive. He must have been already killed by any of leopard, tiger or lion in the woods. Dasagiri expected Sita to abandon her fear and shame toward him and comply with his desire.

Sita replied that she had been faithful only to the person on whose left arm she had slept as her pillow, even if he was not alive. When Dasagiri abducted her, he could have been safe since Rama was unaware of it. A vile and depraved woman conceived Dasagiri in her womb. Dasagiri was born in depraved and wicked situation. He practised vile and wicked deeds for a long time. Dasagiri had no sympathy with the lives of others. He made his living by relying upon killing the lives of others and plundered properties

of others against their intentions. He stole the wives of others by force. Dasagiri used to speak his speech in claptrap and buncombe manners. He enjoyed always with intoxicated and fermented drinks. Dasagiri was endowed with luxury and wealth, because he had practised austerities and observed precepts. He offended against moral precepts. Dasagiri was ignorant of the fact that evil and sinful deeds rotate. Such a sin committed by him would have been found its retribution in future. He could not enjoy long life. When Dasagiri died, he must have been suffered in Avici, the lowest of the Eight Hells.

Having heard the speech of Sita, Dasagiri became furious and ordered to his Raksasi sentinels in vigilance of Sita that in what intention they put a woman of human being in custody. He limited the time of her confinement. Unless she would have agreed to submit herself to Dasagiri within one month, she should have been chopped her body with a sharp sword, fried in an iron pan. Otherwise she should have been broiled with iron skewer and eaten by them.

Immediately after departure of Dasagiri, Raksasi sentinels in vigilance of Sita carried swords and spears, and surrounded Sita reproaching that She should have been consented to the request of Dasagiri. Sita was compelled to retreat, defending herself with her arms extended, since the female Raksasis pursued Sita, carrying swords and spears. Sita retreated up to the nether part of an Asoka tree on which I was. She begun to weep longing for her mother, Kosalla and her lord, Rama. Sita muttered that Kosalla might have been ignorant of her terrible predicament. Her lord, Rama, dissuaded her from accompanying him to the forest again and again. She might have suffered such a horrible pang for she had disobeyed the words of Rama who was endowed with glory and power.

Trikumbhi, a senior female Raksasi, dreamed an inauspicious dream and awaked in a fright. Having noticed the anxious situation that a number of Raksasis threatened Sita in terrible manner, Trikumbhi called them to her and interpreted her dream as follows.

The dream she has dreamed was an extremely ill-omen nightmare. Their lord, Dasagiri, was bound his neck with a rope and expelled from southern gate. His brother, Kumbhikannna, was also fastened his neck with a rope and banished from northern gate. The entire city of Theinkho was burnt in flames and covered with smokes. She saw innumerable female Raksasis who adorned their hairs with red Hibiscus flowers, beat their breast with their fists and escaped to all the directions. In her dream, Rama and Lakkhana along with Sita mounted on a chariot made of ivory and went to due north. This dream signified that their lord and their kingdom would be destroyed near future. Those who desired to live long, should abstain from terrifying Sita in harsh manner and pay respect to her.

While the female Raksasis assembled, I narrated the account of Rama to Sita. The following is my narration concerning Rama". "Rama was the son of king Dasaratha. He went to the forest along with his brother Lakkhana and his wife Sita for the sake of his father. A female Raksasi transformed herself into a golden hind. Rama pursued the hind, carrying his bow and arrows, and eventually found that the hind was not true deer but a transformed shape of a Raksasi. He shot the hind with his arrow. Before her death, the Raksasi cried a voice calling Lakkhana, immitating Rama's voice." "I am happy to inform you that both Rama and Lakkhana are in good health. I am sent by Rama to ascertain your safety. Look at me upon the tree" Sita looked up and found me. Then she rebuked me. "What benefit do you intend to get by telling such a false story to the one who has nobody to depend upon like me?". I introduced myself to her that I was in fact an obedient slave of Rama. Sita asked me to narrate the main features of her lord if I am real slave of Rama". Though I related all in great detail, Sita seems to have not believed yet. Ultimately I dropped the signet ring of Rama. Sita received it with her palms. She beheld it and put it on her head reverently.

She did not ask me until she has believed me as the real slave of Rama. She asked me if Rama listened to about what strangers had talked and if Rama abandoned her. Sita

asked me further about Rama's attitude toward her. I replied that Rama has waited my return along with thirtysix million of monkeys at the seashore. He would march when I would return. I added that it was no need to be anxious. She blessed me. I enlarged my body to the size of one quarter Yojana and destroyed Asoka garden. I met with king of Theinkho, reduced the whole city to ashes and then returned".

Having heard all the exploits of Hanuman, Rama says that Theinkho city is reported to have been impregnable. He requests Hanuman to make a model of Theinkho city in miniature and display it to Rama. Hanuman together with thirtysix million of monkeys manufactures the model of Theinkho city in a couple of days. It is still called Rameissa. Having seen it, Rama obtains an idea to construct a dam across the ocean of one hundred Yojanas in diameter so that he can march to Theinkho together with his monkey army. He summons Sugrit, the king of monkey, and renders him to plan the most trustworthy method of crossing the ocean.

Having undertaken Rama's instruction, Sugrit goes to the seashore, surrounded by thirtysix million of monkeys, and has a view of the ocean. The enormous monkeys including Hanuman enlarge their backs one quarter Yojana or two quarter Yojana in size and convey the rocks and stones. Three days later, the causeway has been constructed extending to the distance of fifty Yojanas from the seashore.

The causeway is, however, corrupted into the ocean. Hanuman tells to his colleagues that the more they constructed, the more the causeway collapsed. There must be certain cause at the bottom of the ocean. He suggests that he shall dive into the ocean and find out the cause of collapse. If he finds certain cause, he shall swing his tail. The monkeys holding his tail should draw it up.

Hanuman dives into the ocean, gropes about with his hands and seizes a crab called Gandham. He shakes his tail. All the monkeys tug it up. Hanuman emerges to the sea surface along with the crab. He offers the crab to Rama. Rama prohibits monkeys from killing the crab and instructs them to wrench off its claws and sets it free. Rama makes

a drum for martial music with the claws. The mystical drum of Indra is therefore called "Bazun-Let-Ma-Si" signifying Claw of Crab, still now. Monkeys succeed to construct eventually the causeway of one hundred Yojanas in seven days.

Mounting upon the shoulder of Hanuman, Rama crosses the causeway, surrounded by thirtysix million of monkeys. The monkeys camp at a spot not so far from Theinkho city and shout loudly all at once. Dasagiri is frightened to hear the tremendous shouts of monkeys and asks what has happened, opening his ten mouths simultaneously. His subjects reply that Rama along with his innumerable monkeys besiege their city and shout loudly. Dasagiri roars that there is no anxiety. Those who have just appeared are mere provisions for Raksasas.

Sugrit, king of monkeys, applies Rama that he desires to lay siege to Theinkho with his army surrounding four cardinal directions. Rama declines Sugrit's suggestion stating that the king of Theinkho must return Sita to Rama and form an alliance himself with Rama lest his people should suffer from war disasters. Therefore an envoy should be sent to him to deliver his ultimatum and find a peaceful solution.

Sugrit is anxious saying that Dasagiri will regard Hanuman as only one mighty warrior of Rama if he sends Hanuman once again. It is necessary to deliberate concerning the person who will be the most appropriate for the envoy to persuade Dasagiri. Rama suggests him that the envoy carrying ultimatum must be qualified with six abilities: One who is noble in his birth, who is bestowed with wisdom and intelligence, who is endowed with prowess and cautiousness, who is capable of speaking in soft and tender mood, who is capable of writing well and who is possession of an ability to answer to any question. Sugrit responds to Rama's demand. He suggests it best to send Ongkwat, the heir-apparent, who is qualified with all the six abilities. In addition, Dasagiri is acquainted with Bali, the father of Ongkwat. Rama asks Sugrit of the reason why Dasagiri was acquainted with Bali.

Sugrit explains that when his elder brother, Bali, stood at the seashore in order to

bow to the rising sun early in a morning, Bali had noticed Dasagiri flying high above his head toward Gandhamadana mountain by his aerial chariot. Being enraged with the insult committed by Dasagiri, Bali leapt high in the sky and kicked the aerial chariot with his foot. He seized Dasagiri with his two arms, bound the body of Dasagiri with his tail, put the head of Dasagiri under his armpit and dived three times into the ocean of one hundred Yojanas in extent. Having been terrified, Dasagiri told Bali that Dasagiri was the king of Raksasa governing Theinkho island as well as Bali was the king of monkeys. No enemy could stand against the two if they came to a mutual agreement to help each other. Bali consented to Dasagiri's proposal and set him free. Eventually Dasagiri was able to return his palace.

On hearing Sugrit's narration, Rama assents Sugrit's plan to send Ongkwat as his envoy. He summons Ongkwat to his presence and orders Ongkwat to go to Dasagiri as his envoy to deliver his ultimatum. The following is the content of Rama's ultimatum.

Dasagiri may remember Rama. Once when two Raksasas named Khara and Dusana assaulted him with swords, reproaching that Rama had invaded their domain, he shot a single arrow at them. The two fell on the ground like a trunk of banana. When Rama released an arrow, it pierced a single hole in the trunks of seven Palmyra trees, returned to his quiver and remained there as before. Rama shot a single arrow at Bali whose skin was as thick as seven Palmyra trees. Bali was pierced straight through by Rama's arrow like an iron ribet. Rama constructed a causeway across the ocean of one hundred Yojanas in extension and came to Theinkho island commanding his army consisted of innumerable monkeys. Dasagiri should either deliver Sita at once or else he shall lose his life in war.

Having undertaken Rama's order respectfully, Ongkwat thinks that if he trudges on foot, Dasagiri will regard him an ordinary envoy and put him in a low seat. Ongkwat is the son of Bali, the ex-king of monkeys, and the heir-apparent of Kissakinda kingdom. It is appropriate for him to go to Theinkho city through the sky and take an appropriate

spot near the throne of king of Theinkho.

Dasagiri holds a conference with his heir-apparent, Indacitta, who is Dasagiri's son, Bhibhisana, the second brother, Kumbhakanna, the first brother, Gumbhani and Gumbha, the sons of Kumbakanna, and a number of royal courtiers including many princes.

Ongkwat descends from the sky to the court of Dasagiri. He lengthens his tail, coils it until it reaches as high as Dasagiri's throne and sits on his peculiar seat in cross-legged posture. His attitude appears to be arrogant and insolent. The courtiers look at each other. Dasagiri asks Ongkwat whose son he is.

Ongkwat replies that his name is Onggwat and his father is Bali, the ex-king of monkeys, who governed kingdom of Kissakinta. He is sent by Rama in order to admonish Dasagiri. Dasagiri appears to forget him. His father had bound Dasagiri with his tail seven rounds, tucked the head of Dasagiri in his armpit and dived three times into ocean of one hundred Yojanas in extent. Rama shot a single arrow against Kharu and Dussara, two Raksasas who ruled a forest. The two fell by his arrow on the ground as if they were trunks of banana.

On hearing the speech of Onggwat, Dasagiri refutes that Kharu and Dussara were slain because they were young lads. Onggwat adds that Rama shot seven Palmyra trees with a single shot of his arrow. The arrow pierced through seven trunks and returned to his quiver. Dasagiri taunts the narration of Onggwat saying that Palmyra palm is mere a kind of tree. Onggwat relates that Rama shot Bali with his single arrow. Having been pierced by it like an iron nail, Bali fell on the ground and lost his life. Dasagiri puts in a demurrer to it saying that Bali was no more than a monkey. Onggwat warns that Rama constructed a causeway of one hundred Yojanas in extent by throwing rocks and stones into the ocean and came across the ocean. If Dasagiri desires to be spared his life and maintain his wealth and luxury as it is, he should put Sita on a palanquin made of various precious stones and restore her to Rama, conveying the palanquin by Dasagiri and his

brother. Onggwat advises Dasagiri to have friendly relations with Rama. If he refuses Rama's demand, he shall be killed in the battlefield.

Having heard the ultimatum of Rama stated by Onggwat, Dasagiri gets furious terribly, beating his throne supported by a lion with his fists and orders to his retinue in wrath.

"Drag this mean monkey and expel it outside". Gumbhani and Gumbha, the two sons of Gumbhakanna, stand up from their seats, making bow to Dasagiri. They seize Onggwat pinioning and carry him outside of the assembly hall. Onggwat put each Raksasa under his either armpit and leaps high in the sky. Then he throws them off violently. The two Raksasas fall down with velocity to the ground as if they were eggs falling on a rock and die on the spot. Dasagiri and his heir-apprent, Indacitta, along with royal councillors including Bhibhisana, are terrified with witnessing the death of two Raksasa brothers. They carry the corpses of two brothers to their house and perform their funeral ceremony.

Onggwat considers that it is necessary to give notice to Raksasas that he has sent by Rama and has carried out his tasks. He inspects going round the whole city of Theinkho and sees Sita with his eyes. Then he returns to Rama, flying in the sky like a mystical bird called Karavika which is supposed to have a melodious cry, and reports to Rama, giving a sign of respect, that he went to Theinkho and delivered Dasagiri an ultimatum from Rama. Dasagiri asked him who he was. He explained that he was the son of Bali, the ex-king of Kissakinta, who had tortured Dasagiri putting his head into his armpit. He is the heir-apparent of king of monkeys and is called Onggwat. Dasagiri ordered to his retinue to expel Onggwat. Gumbhani and Gumbha, the sons of the second younger brother of Dasagiri, seized Onggwat pinioning and carried him outside of the assembly hall. Onggwat put each Raksasa under his either armpit and leapt in the sky. Then he threw them off. They fell down to the ground and died on the spot. When he went round the city, he found that the fortification was strongly built and firm. The royal palace with

seven storied was extremely fine and the platforms around the palace were decorated with golden shells of crabs. The gardens, the ponds, the bridges and the covered stairways were adorned with golden shells of crabs and placed rubbies in a row. It was pleasant like a heavenly abode. He saw Sita in captivity in Asoka garden.

Dasagiri returns to the audience hall and summons an assembly of his councillors and commanders. He enquires them of how to settle their crisis. Bhibhisana rises from his seat and calls Dasagiri's attention in advance saying that Dasagiri may accept the opinion of his younger brother if he agrees and reject it if he dissent. He tells that Brahma bestowed invincibility to Dasagiri with the exception of human beings and monkeys. It is evident that Rama is not an ordinary man and his formidable army of monkeys are not ordinary monkeys because they could construct the causeway which was regarded to have been impossible. As Rama and his army have come to Theinkho, there is no way left for Dasagiri except that he shall restore Sita to Rama promptly and make alliance with Rama. Dasagiri and all the Raksasas can not enjoy peaceful life and benefit until he will restore Sita to Rama.

Dasagiri had been enraged with the ultimatum of Rama proclaimed by Onggwat and the deaths of Gumbhani and Gumbha caused by Onggwat. With the warning of Bhibhisana, Dasagiri becomes greatly incensed. He stands up from his seat, gnashing his teeth, and kicks the head of Bhibhisana. He abuses Bhibhisana that though Bhibhisana is bloodly related with him, Bhibhisana's opinion is not contributive to him at all. Bhibhisana sides with the enemy of Dasagiri.

Bhibhisana protests again Dasagiri. "I expressed my opinion as I believed, since You have addressed us in advance to tell frankly one's opinion. I told you in advance that you might accept my opinion if you agree and reject it if you dissent. It was not my fault. You made me ashamed in the presence of the public". Bhibhisana goes out of the assembly hall.

Bhibhisana proceeds to the place where Rama is. Rama is in his camp along with

his subjects including Sugrit. He appears as if he were Indra surrounded by numerous deities or the king of lion surrounded by innumerable beasts. Rama notices Bhibhisana who makes bow to him. He enquires of Bhibhisana as to who he is and why he comes to. Bhibhisana replies with tearful eyes that he told his opinion to his elder brother, Dasagiri, for Dasagiri asked him to tell frankly. He advised Dasagiri that Brahma had bestowed Dasagiri with invincibility with the exception of human beings and monkeys. Rama is not an ordinary man. Dasagiri should return Sita back to Rama and enter into an alliance with him. Then he will be able to enjoy a happy and peaceful life. When Dasagiri heard Bhibhisana's advise, he became in wrath and humiliated Bhibhisana by kicking at his head with his foot in the presence of the public, rebuking that Bhibhisana has sided with his enemy. Bhibhisana resolved to part from his elder brother for no more merit can be expected though he stays with his brother and take part in Rama's side as his subject.

On hearing the narration of Bhibhisana, Rama asks Sugrit whether Bhibhisana is reliable or not. He can not decide if Bhibhisana has come to seek Rama's refuge or if he is an infiltrator, a spy of Raksasa using his manoeuvre. Sugrit replies that what Bhibhisana has told us is reliable enough. He was displeased with the behaviors of his elder brother and always opposed to them. Bhibhisana appears to be virtuous and respects virtuous persons. He seems to be displeased with vile and wretched persons.

Rama comprehends what Sugrit has told and gives a promise to Bhibhisana that if his narration is true, Rama shall slay Dasagiri and install Bhibhisana as the king of Raksasa instead of Dasagiri. Bhibhisana takes an oath to Rama telling that he has full knowledges of Dasagiri and is aware of various strategies and tactics in which Raksasas are skillful. He shall carry out his tasks so that Theinkho will be destroyed by Rama.

On hearing the report of Onggwat, Rama tells Sugrit that the king of Theinkho seems to have no intention to return Sita back to him. The time when Rama decides to siege Theinkho has come, along with his military officers, second-in-commanders of military units and officers in high rank commanding ten thousand troops. Sugrit states

his plan to Rama that he and his adjutant Nila will be in charge of southern side of the Theinkho city. The heir-apparent, Onggwat, along with his adjutant Kammu will take responsibility of western side. Lakkhana, Rama's younger brother, and his adjutant will take charge of northern side. Bhibhisana and his adjutant Hanuman will take in their charge of eastern side. Since the eastern gate is used as the passage for the king of Theinkho, Campuman will serve to Bhibhisana as his councillor.

On yielding to Sugrit's persuasion, Rama disposes each commander to either position. Thus the city of Theinkho is besieged by innumerable monkey warriors. Dasagiri stays inside of Theinkho, closing all the gates of four directions. He summons his son, Indacitta, and instructs him that their foods have arrived at Theinkho. Indacitta should share the foods to the inhabitants of the Theinkho city without discrimination. Dasagiri will be displeased if he hears the claims from the citizens that some of them get opportunities and others not. It is Indacitta's role to capture Rama and Lakkhana alive so that Sita can recognize the two captives by her eyes. If Indacitta seizes Hanuman who was sent to here by Rama previously, Dasagiri wants to breed it as his pet.

Indacitta undertakes the order of his father and prepares for battle. As he is the commander-in-chief, he mounts on a chariot and controls one hundred commands directly under him. Besides he arrays horses called fastness and seven thousand of elephants which appear to be mountains along with warriors, equipped with various weapons, numbering nine Asankheyya. Indacitta marches, commanding innumerable warriors and roaring the sounds of military drums, of elephants and horses and shouts of warriors. The city of Theinkho trembles and appears to be upset by these tremendous sounds.

The monkey soldiers are horrified with beholding them and watch the face of Rama. Rama asks Bhibhisana as to the person who has appeared to the battlefield, wearing a brilliant clothes and ornaments like Indra. Bhibhisana replies that he is the son of Mandotari, the chief queen of Dasagiri, and was named Meghanata because he was born

when there had been struck by thunderbolt. He was later given another epithet, Indicitta, since he assisted his maternal grandfather, king of Asura, who had attacked Indra, and vanquished him. Dasagiri trusted in him and installed him as his heir-apparent.

Rama decides to fight with Indicitta lest a number of monkey warriors should suffer damages. Hanuman suggests Rama to stand on his shoulder. He will enlarge his body so as to make his position equal to the altitude of Indicitta who mounted on his chariot in the sky. Having accepted Hanuman's suggestion, Rama stands on Hanuman's shoulder and makes a challenge to Indicitta, saying that when Indacitta fought with Indra, Indacitta could defeat Indra because Indra was intoxicated with the fruits and Asawadi. Indacitta will be unable to gain on victory over Rama even if he attacks. Rama demands all the warriors observe to their duel. The two will engage in a single combat. Indacitta hurls variety of weapons at Rama, who severs them with his arrows.

Indacitta also cuts the arrows shot by Rama. On seeing Indacitta's defence, Rama shoots a special weapon called Cakra, aiming at Indacitta's chariot. The weapon destroys the chariot into pieces. Then he blows destroyed chariot far away using a special weapon of storm called Vayu.

Having been enraged, Indacitta exclaimed that Rama could destroy only his chariot, but will be unable to destroy his aerial chariot. Indacitta mounts on his aerial chariot and leaps high into the sky. He shoots diverse kinds of weapons like rains from the sky. Rama is capable of defend against these weapons. He is however unable to see Indacitta, when he looks up the sky. Indacitta puts Nagapasa in his bow and discharges it at Rama, saying that Rama could avoid from mere ordinary weapons, but will be unable to evade Nagapasa. It comes down from the sky, spreading like a fishing net. Rama can not escape from it. He is seized by it and falls senseless to the earth. On seeing him, Indacitta thinks that it becomes dark in the evening now and feels himself to have been fatigued. When Rama dies by this bond entangled in the coils of serpents, he can show the corpse of Rama to Sita. He will distribute monkeys to Raksasas as their shares tomorrow.

Indacitta retreats back to the city along with his warriors. On hearing Rama's wound, Lakkhana and Sugrit come to Rama who lies unconscious on the ground. As they know that the exhaled breath of Rama is frequent and inhaled breath is rare, they embrace the feet of Rama and begin to sob. Sugrit calls Campuman who is skilled in the medical treatment and asks him as to the method of resuming Rama's consciousness. Campuman explains that no medicine can be effective for the damage caused by Nagapasa with the exception of a medicinal herb called Suvanna Patta, which grows on the top of the Gandhamadana mountain. If it is possible to obtain the herb and convey it to him before sunrise, he can restore Rama's life. Sugrit is convinced of Hanuman only to be able to accomplish the task and instructs Hanuman to fetch the medicinal herb from the top of Gandhamadana mountain as soon as possible.

Hanuman asks Sugrit as to the form of Suvanna patta. Campuman explains that it has a stem of coral color and leaves of golden color. Hanuman leaves there toward Gandhamadana mountain rapidly. He arrives at the mountain before midnight. It is however extremely difficult for him to search the herb in the dark. Hanuman is anxious lest he should convey the herb to Campuman in time. If he fails to fetch it in time, the power of the herb will be weakened and Rama's life will be despaired. Hanuman assumes his body big to the size of thirty Yojanas and carries the upper side of the mountain extending one Usabha each in length, width and thickness on his shoulder. He flies in the sky toward the camp of Rama in a hurry. On account of the smell of the herb, the noose of serpent disappears and Rama regains his consciousness.

Rama complains that no benefit could be attained though he examined the air weapon of Lakkana and no advantage could be obtained for his purpose aiming the relief of all the living creatures from suffering the war damage. He could no longer carry out his task because he had of incapable of gaining sight of Indacitta. Bhishana reveals his opinion that whosoever did not behold any face of women during past twelve years will be able to recognize Indacitta. Rama complains Bhishana that nobody who has

endowed such a special ability can be found in this world.

On hearing the conversation between Rama and Bhibhisana, Lakkhana tells Rama that he has never seen any face of women during past twelve years. Rama bursts into laughter on hearing Lakkhana's explanation and says that it is true there is no need for him to serve outside. He has parted with his sister-in-law recently. It is unbelievable that Lakkhana by no means saw her face. Lakkhana refutes that he has served to his sister-in-law according to his own way, but has never seen her face since his departure from their palace. Rama says that if Lakkhana's narration is true, what Bhibhisana has told will be fulfilled.

As the day breaks, monkeys become joyful and shout loudly. Having heard the noise, Indacitta supposes it as the lamentation of monkey warriors being awared of the death of Rama. He goes out of the city toward the battlefield along with his innumerable Raksasa warriors. He ascends in the clouds and releases variety of weapons upon monkeys. Rama severs those weapons discharged by Indacitta.

Having made obeisance to his brother with folded palms, Lakkhana stands on the battlefield, carrying his bow, and looks at the sky. He can recognize Indacitta as if he were precious stone to be found in an iron casket. Lakkhana shout. "You have succeeded to injure Rama with your noose of snake yesterday relying upon your aerial chariot. Today you can not escape from my arrow. Make up your mind to enter into the world of death". Lakkhana shoots his arrow at Indacitta. It severs Indacitta's head from his body. Indacitta falls down, among his Raksasa warriors, like the fruits of Palmyra palm falling down on the earth.

The corpse of Indacitta is placed upon a chariot and conveyed to the city. Dasagiri and Mandotari along with all the courtiers mourn over the death of Indacitta. Burning with grief at the loss of his beloved son, Dasagiri groans that he gave the name Meghanata to his son who had been born at the instance when thunder rolled. He bestowed another epithet to his son since he had defeated Indra and installed him on the

heir-apparent. His heir has been slain. His reliance has been taken away from him. His son gave rejoice to his foe and rendered the city of Theinkho lonely and gloomy. His son made the breast of Dasagiri empty. All the citizens including Mandotari perform funeral ceremony with bewailing.

Being overwhelmed with anger, Dasagiri makes up his mind to eat the flesh of Rama and Lakshmana in raw. He begins to perform a rite of sacrifice. He erects an enormous canopy extending to one Ussapa and offers variety of living creatures through day and night. Having noticed a quantity of smoke, Bhishana warns Rama that he gains sight of smoke arising. The Rakshasa can attain invincibility and invulnerability against every foe if he completes the ceremony of sacrifice of Homa for three days incessantly. The ceremony of Homa should be destroyed within three days. He expedites Rama. "Summon Hanuman and instruct him to go to the vicinity of a water pond called Sarovara and destroy the rite of sacrifice".

On arrival at the spot, Hanuman destroys the vaulted canopy under which the rite of sacrifice is performed and extinguishes the flame of Homa with his urine. Then he releases all the living creatures prepared for sacrifice and returns to Rama to report the completion of his task. Having realised the destruction of the ceremony, Dasagiri can not refrain from grumbling that Rama did not know his ceremony of sacrifice. It has been destroyed on account of Bhishana. All the kith and kin of Rakshasa will be exterminated by Bhishana.

Dasagiri sends his councillors to his brother, Gumbhikanna, to awake. They attempt to awake him by beating a big drum near his ears but in vain. They bring two goats and make them horn his ears with their horns but of no use. Eventually they mix intoxicating liquor with blood and pour it into his nose. Gumbhakanna opens his eyes and roars that he becomes hungry as he slept so long time and orders to bring some food for him. The Rakshasa councillors suggest him that plenty of food for him are prepared outside of the city. He has an opportunity to take them as he likes. Gumbhikanna goes

out of the city through northern gate.

On seeing him, the monkey warriors are terrified to consider him as if he were a gigantic mountain and assemble in one spot. Gumbhikanna stretches his arms toward the multitude of monkeys, seizes them with his two hands and throws them into his mouth. Both of his nose and ears are so enormous that a number of monkeys can emerge from there. The monkey warriors escape from him and run away in fear.

Having gained sight of formidable Gumbhikanna, Rama and Lakkhana along with other commanders can not consider how to cope with the matter. Hanuman enlarges his body as big as fiftyone Yojanas. Rama mounts on Hanuman's shoulder and shoots his arrow called Attha Canda at Gumbhikanna. Gumbhikanna is severed with Atta Canda and falls on the ground. Raksasa warriors are terrified with having witnessed the death of Gumbhikanna and escape to the inside of the city. The corpse of Gumbhikanna is eight Ussabha in height. As it occupies the gate of the city, monkey warriors cut the corpse into several pieces and throw them into the ocean. His skull was as big as one Ussapa each in length and breadth, and still remains as a pond where five kinds of lotuses grow luxuriantly.

One day Dasagiri wears ten crested headdresses of ruby on his ten heads and adorns his body with necklaces and other ornaments radiant like Manijotirasa. He rides on his aerial chariot and goes out of the city from eastern gate, accompanying innumerable sons and grandsons together with councillors, commanders and warriors numbering one Akkhohini. He glitters just like the sun, emerging from the thick cloud in the sky. The variety of his ornaments emit radiance like flash of lightning.

Having gained sight of king of Theinkho, glittering brilliantly and magnificently, Rama enquires of Bhibhisana as to the person who has appeared. Bhibhisana replies that he is the king of Theinkho who rules the entire land of Theinkho island. Rama mentions his impression that Dasagiri enjoys his luxuries like that of celestial beings. He seems to become more covetous of luxury and approaches gradually to the world of death.

When Rama shoots an arrow at him, ten crested headdress are destroyed into pieces and falls down on the ground. Having been startled, Dasagiri runs into the city in no time.

Another day Dasagiri wears new kinds of ornaments and goes out of the city from the southern gate to slaughter monkey warriors since Rama waits him at the eastern gate. The entire army of monkeys with the exception of Sugrit, the king of monkey, run away for fear of Dasagiri. Sugrit whacks with an open palm over the crook of the elbow of the other arm folded across his chest and keeps monkey warriors from their flights, proclaiming his prowess. Numerous monkeys go to Rama and report the account.

Rama and Lakkhana along with Bhibhisana, Onggwat, Hanuman and Campuman leading their warriors proceed to the southern gate. Dasagiri boasts loudly to Rama. "When I went out of the city from the eastern gate the other day, I was compelled to enter the city, since my headdress fell on the ground. Today I have come out of the city to kill both Rama and Lakkhana. I will behead both of you and give them to Sita".

Rama shoots a special weapon at Dasagiri. Dasagiri defends with his special weapon and releases arrow called Sammohani at Rama. Rama is shot by the weapon and falls unconscious on the ground. Dasagiri descends from his chariot intending to carry Rama away. However he can not lift Rama at all because he is extremely heavy like an enormous flat rock which is unable to lift even by one hundred thousand warriors. When Dasagiri attempts to lift Rama, Hanuman comes and strikes the waist of Dasagiri with his palms. Dasagiri can not keep himself in control with the blow of Hanuman's palm. His ornaments fall down like the water which gush out from squirt when it is pressed. Dasagiri turns his face behind and finds Hanuman. He asks Hanuman who he is and adds that he felt he has been struck by lightening when he was beaten by Hanuman. Hanuman responds that why he shall appraise Dasagiri on ground of his valor to survive even if he had been struck by the palm of Hanuman. Dasagiri jumps upon his chariot.

On that moment, Rama resumes his consciousness. Hanuman tells him that Dasagiri mounts on his chariot. He recommends Rama to mount on his shoulder and

fight against Dasagiri. Rama mounts upon the shoulder of Hanuman and begins to fight. Though Rama and Dasagiri fight depending on variety of weapons but neither Rama nor Dasagiri are wounded. The weapons released from both sides clash against each other in the sky.

Bhibhisana advises Rama that Dasagiri can not be slain by any special weapons. All these weapons are nullified in killing Dasagiri. Rama asks Bhibhisana as to what kind of weapon will be effective for the destruction of Dasagiri. Bhibhisana replies that Brahma did not bestow three boons to Dasagiri.

Rama asks again concerning the three boons. Bhibhisana explains that when Dasagiri asked Brahma for invulnerability by any of animate beings including human being, Deva, Gandhabba, Asura and Kinnara, Brahma had granted him with the exception of human being and monkey. It is the first boon. When Dasagiri asked Brahma for immunity from any weapon including sword, spear, bow and arrow, Brahma had bestowed him excepting Attha Canda. It is the second boon. When Dasagiri asked for immortality against death by drowning and death by fire, Brahma had granted it to him. It is the third boon. Among them, Dasagiri had not been bestowed with the three: human being and monkey, and Atta Canda.

On hearing the explanation of Bhibhisana, Rama takes Attha Canda up. Having seen it, Dasagiri chants the incantation in Pali verse as follow.

(Pali verse) Bhombhakkhalitto Padanā Bhomirepo Bhalāmbalam Tamjānāaparā Dānā
Tvam Pepi Saranam

(Verbatim translation) Tvam = you, Padanā = at the foot, Bhombhakkhalitto = prostrating on the ground, Bhalāmbalan = repeatedly, Bhomirepo = prostrating on the earth, Parajana = my existence, Tvam = you, Jānāmi = I know, Tvam = you, Pepi = strength, Saranibhu = bearing reliable.

(Pali verse) Aparādo Sahassani Kan himesarisomaya Daso ham Midumamasva
Khyamada Baddhisattako

(Verbatim translation) Me= I, Sahassani = one thousand, Aparādo = sin, Kani = do, Aham = I, Daso = slave, Baddhisattako = king Rama who is a Bodhisatta, Makhyaso = bear patiently, Midumamasva = to Nibbana not to be old and not to die, So = the king Rama, when he becomes Buddha, Maya = me, Sari = to carry.

This is the Pali stanza chanted by Dasagiri, the king of Theinkho, when he noticed Rama's deed to take up Attha Canda and perceived his fate to be killed by Rama. The meaning of this Pali stanza is as follows.

I will circumambulates around king Rama three times and prostrate myself on the ground before the feet of king Rama paying obeisance with my palms raised together on my forehead. King Rama is well aware of the sin I have committed. Be king Rama the object of my worship and devotion.

The meaning of another stanza is as follows.

Forgive me. I have committed sins against king Rama who is the incarnation of Bodhisatta, during my previous states counting one thousand. When you become the Enlightened one, the Buddha, emancipate me and convey me to the state of Nibbana to attain eternal salvation.

Rama shoots Attha Canda aiming at Dasagiri. Attha Canda discharged by Rama pierces Dasagiri whose ten heads fall on the ground like a stalk of Palmyra palm bearing plenty fruits cut down by a sharp dagger. As the royal parasol which overspread Dasagiri was torn by Rama's arrow, the monkey warriors hold shafts of parasol with joy. All the remnant of the Raksasa army including Dasagiri's descendants, deprived of their leader, run off from fear into the city.

The entire army of monkeys flocks at the eastern side of the city from other three sides as Rama defeated Dasagiri and celebrate a ceremony of victory on a grand scale. Bhibhisana petitions Rama to permit him to perform a funeral rite for his elder brother. Having obtained permission from Rama, Bhibhisana performs the obsequies for Dasagiri.

Rama orders monkey warriors to search for the remnants of Dasagiri's relatives throughout the Theinkho island. The monkey warriors including Hanuman are in search of the remnants of Raksasa in the woods.

Hanuman finds Irannagashipu, the maternal grandfather of Dasagiri, in a forest called Ilampatta. On seeing Hanuman's approach, Irannagashipu is terrified with his death and climbs at the top of the mountain as he cannot escape any more. He jumps down from the top of the mountain. Having gained sight of him, Hanuman doubts of his fear against death despite the fact that he attains in an advanced age and enquires of him as to his identity. Irannagashipu replies that he is the grandfather of Dasagiri, who ruled Theinkho island. Hanuman is confident of him not to be nonentity and of opinion that he should be carried to Rama.

The aged Raksasa grumble in astonishment that Rama could slay his grandson since Rama has been endowed with the cumulative result of his meritorious deeds in the past. Hanuman tells Rama that though Irannagashipu was near the time of death, he began to escape from Hanuman in fear of his death and jump from the top of the mountain. On hearing the explanation of Hanuman, Irannagashipu chants the following stanza in Pali. (Pali verse) Dasananā Māhare Sītā Bandhanam Somadaddhi. Ramanas Haranambhake Jinatti khyanadessate.

(Verbatim translation) Dasanana = king of Theinkho possessed of ten heads, Sītā = Sita, Mare = carry away, Mahadaddhi = the ocean extending one hundred Yojanas, Bandhanam = could scoop, Ramanam = king of Theinkho named Ramana, Nare = at the battlefield, Sanggo = has been destroyed, Jivam = life, Passa = as long, Dasate = be seen, Bhikha = if it is short lived, Navosāthe = could not be seen.

The meaning of this stanza is as follows.

The king of Theinkho who possessed ten heads enjoyed his royal life as luxurious as the abode of celestial beings, surrounded by numerous female beings. He stole a female human being. The monkeys could construct a causeway across the ocean

extending one hundred Yojanas. King of Theinkho, Ramanam by name, who governed Gandhabba, Asura and Deva, committed the four ignorances caused by his dissatisfaction. The four ignorances are the nature of monkeys indicating their conducts caused by ignorance. The monkeys descend from the tree three times a day in order to touch the earth with their hands because of their being afraid of disappearance of the earth. The red-wattled Lapwings sleep over turning their legs toward the sky lest the sky should fall down upon them. The earthworms eat the soil and then vomit being anxious about exhaustion of the soil. The shrimp do not drink water solely for fear of consumption of water. Dasagiri seems to have been similar to those four ignorances. He has died in the war against human beings and monkeys. If Irannagashipu were to have been short-lived, he might have not seen such a disastrous incident. Nevertheless he gained sight of the death of his grandson since he lived for a long time. The more he will live long life, the more he may witness absurd incidents.

On hearing the grief of Irannagashipu, Rama orders his subjects to send him back to Ilampatta mountain and let him observe the religious precepts with his servants.

Rama grants Bhibhisana a lot of ornaments such as white umbrella and the like and installs him as the king of Theinkho island. Then, Rama instructs to his retinue to bring Sita in the presence of him. He tells Sita that he believes Sita's chastity, but nobody knows it. If Rama accepts Sita as his consort without any testing her chastity despite her captivity in the hand of enemy for a long time, he is afraid of the fact that he will be target of social reprobation. Rama demands Sita to give some proof of her unviolated chastity.

Sita explains that the king of Theinkho in guise of an ascetic asked her to donate some fruits to him. She went to the outside of the magic circle to offer the fruits. Dasagiri carried her with force. If there was any fault by having been touched by Raksasa, she intends to enter herself into fire in order to give a proof of her chastity. A big pit for fire is dug. A large quantity of firewoods of Cutch tree is collected and set ablaze. Sita adorns her body with variety of ornaments and decorates her hairs with flowers. She swears an

oath and circumambulates Rama with folded palms. Then she steps along and enters the fire.

The fire is extinguished as if it were poured by cool water. Sita stands calmly in the flame like a lotus flower in a pond. No fire will do her any harm. The garland of flower worn by her keeps the original freshness without withering. Sita deplores Rama's attitude toward her and stays in the midst of the flames. Rama addresses Sita that her chastity has been proved and the suspicion of all the people has cleared. The reason why he demanded certain proof to her was mainly to clear the suspicion of people.

Rama says. "Do not deplore me. Come out of the fire". Sita protests. "Did Hanuman not deliver the news of my uncomfortable and tormenting situation to you? I expected you to relieve me from the confinement as soon as you occupies the city of Theinkho". Rama replies. "Dasagiri possessed innumerable warriors under his command. Therefore it took so long time for me to slaughter the remnants of unrighteous Raksasas. It is improper to deplore me". Having heard the excuse of Rama, Sita goes out of fire. Rama accepts her with his arms stretched and enters his camp along with her.

As twelve years have passed, Rama summons Bhibhisana, king of Theinkho, and tells him that having obeyed his father's command, he spent in the forest for twelve years. He fulfilled his promise. It is the time for him to return Ayuttaya. Bhibhisana petitions Rama to follow and continue to serve Rama. Rama dissuades him saying that one can be called to live with Rama if he is loyal to his instruction, even though he resides far from Rama. On the contrary, one must be regarded to live far from Rama, if he does not obedient to Rama's instruction even if he lives with Rama. This island called Lanka Dipa is peaceful and pleasant like the abode of Deva.

Rama recommends Bhibhisana to stay and governs Theinkho island. He adds that the king should always practise the Ten Precepts of king. The king should assist his subjects, should keep his Promises of Four kinds and deal with people just like his own children. King should pay reverence to the hermits and offer them the Four Properties

that the Buddha has permitted monks to accept as offerings. He should respect the life of others and arrange the people living in his kingdom in good order. He should observe reverence and pay obeisance with his hands clasped palm to palm. He should scrutinize thief by the method similar to other internal or external countries. Do not break either state tusk or state tooth. Do not oppress state eyes. Do not break State belly and do not sever tuft of hair left on the head.

Rama orders to prepare his return to Ayuttaya. Rama and Sita along with Lakkhana ride on a newly manufactured chariot which is decked with variety of ornaments. Hanuman carries the chariot on his head and goes to the opposite side across the stone causeway. Rama orders Hanuman to destroy the causeway and construct a stone bridge using a part of it by levering up with his bow one Yojana in length since he afraid that the causeway will remain eternally. If it is left unbroken, ocean transportation by ships and boats will be interrupted. It is necessary to make short work of the causeway so as to be convenient for ocean transportation. Having received Rama's bow, Hanuman levers up a causeway and constructs a stone bridge using a part of it one Yojana in length. Rama's judgement will contribute to develop the economic prosperity of the people. A part of the causeway extending one Yojana which had been constructed by Hanuman still remains up to now.

When the day breaks, Rama begins to start for Ayuttaya. Bhibhisana, the king of Theinkho island, and Sugrit, the king of Kissakinta, appeal to Rama to permit their escort. Rama dissuade them not to accompany with him on the ground that Ayuttaya is extremely far from there. If they will accompany with him, their kingdoms will be devastated without kings. The entire affairs concerning state and village administrations will be left undone. For instance, one who should be beaten is near and the other who intends to return is distant. If the two will accompany with Rama, no prospect in the state affairs can be expected. Both of them ought to return. Two kings response that though they do not accompany with Rama, they send their commanders Hanuman, Nala, Nila,

Kamuta and Jampuman together with their monkey warriors for the purpose of construction of temporary camps and drawing his chariot assuming the form of horses on his way to Ayuttaya. Rama consents to their appeals.

Bhibhisana offers Rama the royal crested headdress decked with rubies, which was once worn by Dasagiri. Rama applauds Bhibhisana for his sincerity, stating that he has presented the headdress to Rama, for he has affection toward Rama. The oath Rama had sworn was to slay unrighteous person and to install righteous person on the throne instead. He had slain the unrighteous kings and installed the righteous persons on thrones and made them to enjoy the wealth of monarch. It is his oath. The headdress Bhibhisana has presented is one of the king's properties. Therefore Rama desires to award it to Bhibhisana.

Five monkey commanders along with their numerous warriors depart for the purpose of construction the temporary camps. Bhibhisana returns to his kingdom of Theinkho. Sugrit also goes back to his kingdom of Kissakinta. The descendants of Sugrit continue to govern the city of Kissakinta where monkeys reside.

Rama proceeds toward Ayuttaya. The prince Bharata who resides in Ayuttaya as a hermit summons three mothers, his brother, Sattagaruna, eight Prohita Brahmins and all other royal courtiers to hold an assembly to discuss the matter of his elder brother, Rama, for twelve years has passed since Rama began to live in the forest under the guidance of the sage Baramigi. Bharata expresses his opinion that they have to go to Rama and carry him to Ayuttaya. Kosalla, Sumitta and two brothers leave from Ayuttaya, accompanied by eight Prohita Brahmins, commanders, royal councillors and a great number of soldiers. They arrive at the hermitage of the saint Balamiga. Rama and Sita along with Lakshmana arrive concurrently at the hermitage.

Having noticed his mothers, Rama circumambulates them right side and pays obeisance to them with folded palms. Kosalla enquires of him concerning his situation. "Are you well? You lived in the forest for twelve years. Was there any trouble?". Rama

replies to his mother that he has been well during past twelve years. His consort, Sita, was abducted by king of Theinkho, Dasagiri by name, to his kingdom. He possessed ten heads and governed vast areas from the domain of Asura, Kallum, Naga, Kinnara and Kinnari, Gandhabba, to the heaven of Deva. His kingdom, Theinkho, was pleasant like the Heaven of the Gods. His next brother possessed a body as big as eight Ussapa. The last brother is Bhibhisana by name. His son, the heir-apparent, was given Indrajit as his epithet since he had conquered Indra. Dasagiri's sons amount to ten million and grandsons ten million. He has his warriors numbering approximately one Akhobhani.

The king of Theinkho assumed a hermit in disguise when Rama had gone away in pursue of a golden hind and appeared to ask for fruits and tubers. Sita thought him as a real hermit and went out of a magic circle, intending to offer fruits to him reverently. Dasagiri abducted her.

As Bali who ruled the city of Kissakinta practised unrighteous and sinful behaviors, Rama killed Bali and installed Sugrit, the brother of Bali, on the throne. Rama established friendly relation with Sugrit and went to the seashore of the ocean together with thirtysix million of monkeys. Then he constructed a causeway of stone across the ocean extending one hundred Yojanas and crossed the ocean with them. He could besiege the city of Theinkho. Eventually Rama slew the king of Theinkho and regained Sita. Rama installed Bhibhisana, the brother of Dasagiri, on the throne of the king of Theinkho island because Bhibhisana was virtuous and devout to Rama. Rama returned to Ayuttaya since twelve years has passed.

Having heard the narration of Rama, the three queens embrace Sita with the eyes of streaming tears and ask her as to her ways of life after her abduction in captivity. "What did you eat?" "What did you wear?". Sita replies them that nobody could endure such anguished life she had suffered. She was carried away and detained in the Asoka garden of the palace under the watch of numerous Raksasi sentinels. They threatened her saying that why she rejected the request of their lord. If she would not accept the request within

one month, they intended to fry her in the pan and eat up. They approached her, holding iron pans and iron bars in their hands intending to kill her, claiming that Sita must comply with the request of their lord, Dasagiri. As Sita had slept upon the left arm of her lord as her pillow, she swore an oath that she by no means give enjoyment even to Indra and spent with resolution to commit suicide. Her lord did not however appear despite the fact that one month had passed. Sita made up her mind to become the victim of Raksasas.

Having heard what Sita has told, the three queens embrace her falling tears in stream and express their impressions that Sita could maintain her chastity for she had a deep affection toward Rama. It is extremely difficult for a woman to maintain her chastity and add that woman shall be endowed with royal happiness, celestial happiness and Nibbana happiness unconditionally if she maintain her chastity in future.

Rama asks Bharata and Sattarugana, who came to welcome him and pay respect to him, that the paddy is the most precious jewel among all the provisions. He desires to know how the situation of paddy is and how the people enjoy their daily life. Bharata comprehends the inquiry of his brother that as his brother was forced to rely upon the fruits and bulbous roots as his staple foods in the forest for twelve years, he asked about the paddy at first. Bharata replies, standing in an upright posture, that the people of this kingdom is fortunate and prosperous. It rained abundantly. Rama realized that the explanation of his younger brother that Bharata appears to have been interpreted Rama's question about paddy for he had to eat fruits and tubers and had no opportunity to eat rice. It is the internal and external administration about which Rama has enquired of his brother in the name of paddy.

Rama summons the chief of the royal cuisine who had served to his brother and had been brought there from the palace. Rama instructs him that the four brothers will take their meals all together. The chief of the royal cuisine should gather all the precious stones for Bharata and prepare ordinary meals for three other brothers. The chief of royal cuisine prepared as Rama had instructed. Bharata is aware of the intention of his elder

brother on seeing no meal but mere jewels are prepared alone for him. He stands up there and pays obeisance to Rama. Rama tells to his brother that all the gems including gold and silver are mere ornaments and are not edible. Accordingly paddy is more valuable than any other precious stones. Bharata replies that he considered the gems including gold and silver were valuable because of its eternity. Paddy can be harvested if it is planted. He bears in his mind always what Rama has told. Paddy is more valuable than any other gems. The four brothers take their meals all together.

After meal Rama and other three brothers along with Sita, their three mothers, eight Prohita Brahmins and commanders, make a devotional offering to the sage Balamigi with delicious foods brought from Ayuttaya, garments produced in Udumbara and Greece, and flowers made of gold and silver. Balamigi admonishes them that may the four brothers respect in descending order and live in harmony as they carry a needle front and rear (It means to share duties equally). May they govern their kingdoms with the Ten Precepts incumbent to a king. May they respect their three mothers like a deity enshrined in front of the house. May they have affection toward the people like their own children. May they observe the Five or the Eight Precepts of Buddhism.

Rama orders the entire army of monkeys to go back to their forest and mounts along with Sita on the chariot called Gallum Rattha which was once used for his father's chariot. All the monkeys return to the city of Kissakinta. Hanuman alone applies to Rama that he desires to accompany with Rama and serve him to the best of his ability as his reliable subordinate. Rama is convinced that Hanuman should not part from him and permits Hanuman to accompany with him.

Having made a journey at a distance of sixty Yojanas, Rama and his company arrive at Ayuttaya. Rama asks his three brothers, eight Prohita Brahmins and royal councillors for their opinions concerning the day when Rama should perform the ceremony of inauguration by pouring of water. They give their opinion that previously the ceremony of inauguration for Rama had been scheduled in the first month of Burmese year, but had

been suspended. The temperature keeps balance between heat and cold in the twelfth month of Burmese calendar. Trees come into bloom and bear fruits. Flowers bloom fragrantly. The twelfth month is the most excellent season in the Burmese months. It was the full moon day of the twelfth month that sun and moon had been created for the first time. Therefore it is the most auspicious to celebrate the inauguration ceremony at fifteen day of Bharagunapunna midithi.

Rama orders to the royal courtiers and commanders to prepare the royal regalia for coronation and the five classes of Burmese musical instruments according to the authentic method stipulated in the literary work of classical standard, which had been always used at the ceremonies of the coronation for a long period of his grandfather and great grandfather beginning from Maha Sammata. The eight Prohita Brahmins carry out the consecration by performing ritual ablutions in accordance with Devasandhi, Grahasandhi, Nagarasandhi and Gajasandhi. The royal councillors and the nobilities prepare the royal regalia for coronation.

The ceremony is performed on a grand scale. All the citizens of Ayuttaya are delighted with Rama's coronation. They plant bananas at the front of their houses. Big glazed earthen pots are decorated luxuriant with five kinds of flowers such as sprigs of Mango, Kusa grass, Bermuda Grass, the Rose apple and Jungle Geranium. The ceilings of the houses are equipped and the pennants on flagstaffs are flown. The baskets are filled with rice and paddy. The musics are played with drums, harps, songs and clappings of hands. Having been consecrated by pouring of lustral water, Rama ascends the throne with his consort Sita. He installs his brother, Bharata, on the heir-apparent, endowing him with insignia of office.

One day female attendants asks Sita that they have heard that the Raksasa king called Dasagiri possessed ten heads with him. They wonder how his heads were sprout from his body. Sita draws his portrait on a board of the Dipterocarpus and shows it to them. Rama returns and gains sight of the portrait of Dasagiri before Sita erases it. He

becomes confident that Sita does not forget Dasagiri.

Rama desires to know how the people talk about Rama's absence for twelve years and goes out of the palace alone in midnight in order to listen to the conversations of the citizens. A launderer quarrels with his wife who escapes to her mother's house. Her mother warns her daughter against her behavior that the wife should not return to her mother's house on account of a quarrel merely caused from domestic affairs between her husband. She takes her daughter to her husband. The son-in-law claims to his mother-in-law that there must have been a reason for his wife to go out of his house. It is improper to regard him like Rama. He is quite different from Rama who has installed Sita on his consort immediately after regaining her from the hand of his enemy. He could not dispose since his wife went out of his house in midnight.

When Rama returns to his palace, he deliberates the matter and presumes that Sita may be inclined to have an intense desire for a particular meal since she is in conception. Rama asks Sita what she desires to eat. Sita replies that she has a keen desire to eat a rice porridge like what the sage Balamigi provided for them during their stay in his hermitage. Having heard the desire of Sita, Rama summons his brother, Lakkhana, and instructs him to put Sita upon a chariot along with her attendants and send her to the hermitage of the sage Balamigi for she was anxious to eat the rice porridge. In addition, Rama instructs that Lakkhana should return by the chariot immediately after sending her to the hermitage.

Lakkhana puts Sita on a chariot and send her to the hermitage. The sage Balamigi enquires of Lakkhana why he came along with Sita. Lakkhana replies to the sage that he send Sita for she became pregnant and expressed a keen desire to take a rice porridge which she had eaten during her stay in the hermitage. Then he tells Sita that he shall go back to the palace since he was instructed by his elder brother to come back promptly by the chariot. Sita weeps saying that she served his lord accompanying with him for twelve years. When she was abducted by Raksasa, she swore an oath to keep her chastity even

though she would be killed by Raksasa by reason of her rejection against the demand of Raksasa. She did not change her mind even if she had been threatened to kill and to eat her meat. Her lord installed her on his consort and abandoned her in the forest despite of her conception on account of her demand to be anxious to eat the rice porridge provided by the sage Balamigi.

Then Sita recites an incantation in Pali verse as follows.

Janako Janaka Rājā Nāyako Rakhu Nāyako

(Verbatim translation) King Rama who rules the city now, Aham = my, Nāyako = husband, Sitaya = Sita, Katiritrami = has no one to rely upon.

This Pali stanza signifies that the earth is my mother, king Janaka is my father, and Rama who rules the city is my husband. I have nobody to rely upon though I am a daughter of respected parentage. So saying Sita sobs in grief. Lakkhana pays obeisance to Sita and mounts on his chariot and starts toward the city of Ayuttaya.

For the time being, Sita gives birth to twin sons simultaneously in the forest. When Sita intends to wrap her child with Kusa grass and carries, she delivers her baby. Accordingly she gives the name Lona to that baby. She then gives another baby with the name of Kusa because she knots the hair of him with Kusa grass. When the two boys grow up, they learn the general knowledges to be learned by princes from the sage Balamiga. They become the age of fifteen and begin to plant banana garden. While a boy keeps the plantation, another boy takes care of their mother.

Fifteen years have passed since Rama governed the kingdom of Ayuttaya. It seems to him that one hundred kings ruled outside of his kingdom do not know his valor, strength, visions, benefit, wisdom and knowlege yet. It is necessary for him to demonstrate his authority. His progenitors used to have been awared of their territories by means of Assamedha horse.

One day Rama summons Brahmins and commanders and asks them as to the way how to deal with one hundred kings who are unaware of Rama's sovereignty. They reply

that according to the literary works of classical standard the successive kings had carried out their activities to expand their domains by means of Assamedha. Rama orders the commanders to search for Assamedha horse with prominent marks. The commanders attempt to comply with the order of their lord and offer it to the king.

Rama instructs them to write a notice on a golden leaf and bind it around the neck of the horse. A leaf of gold bearing the royal edict is tied around the neck of the horse.

It states that queen Kosalla who is the daughter of the king of Kosalla took the responsibility of looking after Dasaratha who was born in the lineage of India as the king who governed the kingdom of Ayuttaya in Jambudipa continent and gave birth to her son named Rama who is incomparable with any king outside his kingdom. Rama pay respect to his parents, obeys the instructions of his father and is endowed with valor and strength. He could vanquish Dasagiri who had dominated over the abodes of Naga, Kallum, Asura, Gandhabba, Kinnara and Kinnari, Caturmaharaja and Tavatimsa.

Rama releases the horse in order to expand his kingdom, accompanied by his attendants of great strength. Rama, Sattarugana and Hanuman along with innumerable numbers of warriors proceed in behind the horse. No king dare to capture the horse since they have read the notice. All the king give allegiance to Rama and attend Rama at the heads of their army. On their way back to Ayuttaya with eighteen Akhobani of army, they pass by the banana garden located at the riverside of Sarasura. It is owned by Lona and Kusa. Being fascinated by a sweet smell of ripe banana, the horse goes across the river and enter the banana plantation.

Having gained sight of the horse, Lona seizes it and reads the royal edict. He mutters " One who has sent this horse is the son of king Dasaratta. His mother is said to have taken care of her husband. My parents should have been looked after carefully. Like his mother belongs to the royal family, my mother is also one of the royal descendant".

Lona detains the horse by fastening to a tree. A young hermit warns Lona not to deal with the horse which is owned by the peerless king who governs the entire province of

Jambudipa continent. He warns Lona not to detain the horse. Lona appears to be a firefly which regards a blazing fire as a light. The young hermit calls Lona's attention to release the horse promptly. Lona retorts that the hermits know only fruits and tubers for they are the disciples of the senior hermit and are unfamiliar with royal and military affairs. It is the royal clan alone who is familiar with royal and military affairs. Lona, as the one belonging to the royal clan, comprehends that he can enjoy the luxury just like that of the celestial lords and that his bravery will gain the admiration from all over the world. If he fails to defeat his enemy, he will be forced to die. It is recognized by the world even if he loses his life.

Having lost sight of the trace of the royal horse, the king's equerry and his subordinates go across the Sarasura river in order to search the horse and find that the horse was caught in the banana plantation and fastened to a tree by Lona. They suppose that as the young boy has been unaware of the king's authority, he detained the horse. The boy acted as if he were ignorant cobra and have caught it or as if a calf which regarded a tigress as its mother and has approached near. Having seen their conducts to attempt to release the horse, Lona shoots his arrows at them. Their arms are severed by the arrows one by one.

The equerry runs away to report the incident to Lakkhana, depicting that the countenance of the boy is similar to that of their lord. He is endowed with a formidable strength and valor like as the king of lion and is also bestowed with royal atmosphere. Having heard the report of the equerry, Lakkhana gets on his chariot, carrying his bow.

On seeing Lona, Lakkhana enquires who he is. Lona rejects to reveal his identity saying that he is ignorant of the precedent to declare his name against his foe in the battlefield. Holding his bow, Lakkhana wonders that the boy bears a close resemblance to Rama. The fact that a tuft of the hair of left on his head is also similar to Rama. His manner to speak is alike to Rama when he was young.

Though Lakkhana attempts to shoot his arrow, he hesitates to do so. When Lona

shoots his arrow, Lakkhana becomes incensed and shoots an arrow which renders the opponent unconscious. Lona falls senseless to the ground. Lakkhana descends from his chariot, lifts up the boy and puts him on his chariot.

The young ascetic hastens to Sita and informs to her that as Lona interfered with the royal horse, taking no heed of his warning not to deal with, he was carried away, putting on a chariot by the owner of the horse. He could not know whether Lona is alive or not. Having been overwhelmed with grief, Sita falls on the ground weeping.

When Kusa comes back from the forest, he asks his mother the reason why she was weeping. Sita explains that according to a young ascetic, Lona caught a horse, which had entered his banana plantation, and bound it to at a tree. He was shot by the owner of the horse and was carried off by a chariot. She was unable to know if Lona is alive. On hearing the words of his mother, Kusa doubts whether there is a formidable enemy, who was of capable of defeating us in Jambudipa continent. His brother must have been vanquished mainly because he had no military garments with him. He asks his mother to give him a battle armour. Sita complies with his request at once. Having worn it, Kusa circumambulates his mother right side and pays obeisance with palm raised together on his forehead. Sita invokes that may all the enemy be conquered since she served her husband sincerely and she knew her husband only.

When Kusa arrives at the battlefield, he finds that Lakkhana is ready to return. Kusa shouts loudly to call a halt. "Wait, wait". On hearing Kusa's shout, Lakkhana stops his chariot and enquires of Kusa as to who he is. Lona explains that the boy who has shouted is his brother, Kusa. Kusa asks Lakkhana the reason why he has seized his brother. "You will go back to Rama today. Consider in your mind what meritorious deeds you have done in the past". Kusa shoots an arrow of special kind at Lakkhana's subordinate, who has been slayed by his arrow. On seeing the casualty, Lakkhana condemns Kusa that it is a childish behavior he has done. What benefit he has expected to kill a poor man. Kusa retorts to Lakkhana's condemnation that when one intends to cut a huge tree, he should

cut down a small tree at first. If he intends to attack a big city, he should destroy small towns at first. you will defend yourself with ease.

Kusa shoots a special arrow at Lakkhana. The arrow strikes Lakkhana and gives him a slight wound. Being in wrath, Lakkhana holds his bow aiming Kusa, but can not dare to shoot for a moment, since he has glanced Kusa's face. An arrow released by Kusa hits Lakkhana on his forehead from where blood gushes out. Lakkhana becomes faint. Instantaneously Lona takes a weapon of Lakkhana, descends from the chariot and joins with his brother. Having witnessed Lakkhana's injury, his subordinates hasten to Rama to inform the incident.

"Two boys bear close resemblance to Your Majesty. Their countenances are similar to that of Sita. Their strengths and valors are identical with the Sun God who is going to rise. They look like king Rama in their violence and cruelty. Lakkhana arrested one earlier. Then another boy appeared and shot Lakkhana with his arrow. Lakkhana has been hit by it and fell down. The boy who had been arrested took the weapon of Lakkhana and joined with his younger brother. They are as like as twin brothers".

Rama asks to his subordinates. "Does any ghost or demon infesting the earth be capable of standing against you? Have you lost your consciousness in fear? Being terrified in fear did you talk in delirium? Is there anyone who could be able to defeat my brother, Lakkhana in Jambudipa continent?". The warriors reply to Rama that neither ghost nor demon infesting the earth can stand against them. They will by no means be unconscious in fear. They never intend to inform him what has been untrue.

Rama and Sattarugana march along with his immeasurable warriors including Hanuman. They see Lakkhana lying unconscious on his chariot and the two boys standing near by it. Having gained sight of Rama, Lona and Kusa proclaim their prowess holding their bows in their hands.

On seeing the faces of the two boys, Rama becomes aware of their resemblance to Sita and asks them. " Who are you? Who is your mother? What lineage do you belong

to?". Lona and Kusa respond. "The enemy is enemy. It has nothing to do with his birth either he was born nobly or not. Since you enquired of us concerning our parentage, do you intend to become relative with us by marriage? Devise strategy only since you have come to the battlefield".

On hearing their proclamation of war, Rama thinks in his mind that their countenances are closely resemblance to that of his beloved consort. His fame also does not win any admiration even if he kills them. If they are his sons and he kills them, he will undoubtedly be abused as he is cruel. Rama exclaims to the two boys. "You do not answer to my question as to who you are. I tell you who I am. I am of great reputation not only to kings lived in Jambudipa continent, but also to the king who ruled Theinkho island. I do not dare to shoot you. You may behave us as you like".

On hearing Rama's narration, Lona and Kusa consult each other, stating that this king is endowed with power and glory. The reason why he has told such a matter is mainly because he has an affection for us. It is not proper for us to shoot such a mercy person to death. Let us shoot at him an arrow which render the opponent unconscious and go back to our mother. They shoots an arrow called Sammohani at Rama. It hits Rama. He falls unconscious. As Rama and the two boys are not equal to, all the warriors including Hanuman look on without intervention. The two claim that since they gained victory over the king, they stand an authority over all the warriors belonging to the king. After they inform the matter to their mother, they will confiscate all of the warriors.

If their mother does not believe their report, they have to show the ornaments of Rama and a monkey as the evidences. Lona and Kusa mount on the chariot and gather the arms and ornaments and decorations of Rama. Then they approach Hanuman, who thinks in his mind that it is not so difficult for him to free from their arrest. Nobody can seize him in Jambudipa continent. Unless he frees from arrest, he will be able to know the identities of them if they are offspring of Rama. If they are not the offspring of Rama, he will kill them. He will submit himself. Having decided so, Hanuman allows himself

to be caught. The two boys binds the monkey and return together with Assamedha horse.

When they arrive at the hermitage, Hanuman recognizes Sita. He prostrates himself on the ground and pays obeisance to her with palms raised together on his forehead. At a glance over him, Sita becomes aware of Hanuman as a trustworthy subordinate of her lord and also the benefactor for her. When She sees the ornaments which have been brought by her children, Sita immediately acknowledges them as Rama's ornaments. She doubted if her husband has been killed by her children. The behavior of her children will be punished eternally as patricide. She begins to weep.

The two boys explains to their mother that they were asked concerning their identity. They grow up alone in the forest. They had neither multitude of military regiments nor royal insignia at all. The king therefore seems to have enquired of them as to their identity. They did not answer to that question. He appears to have had affection and reverence toward them. They did not shoot at him with the intention to kill him, but shot a special arrow which rendered the opponent unconscious. Then they came back to their mother to inform what had happened.

Having heard the explanation from them, Sita advises them to invite the sage Balamiga urgently to the battlefield in order to revive Rama. The two brothers go to the sage Balamiga and tell him that they caught an Assamedha horse which was owned by Rama. They fought against him whom they were ignorant to have been their father and shot him with an arrow which had rendered him unconscious. They pleads the sage to regain Rama's consciousness. He has lain extending his hands and feet.

The sage goes to the battlefield carrying a water jug and sprinkles the water upon Rama and Lakkhana, reciting an incantation to invoke for Brahma. Rama and Lakkhana regain their consciousnesses as same as the original status and ask the sage as to the parentage of the two boys. Balamiga explains that when queen Sita came to his hermitage, she had been in conception. In the course of time, Sita gave birth to two boys. The elder son was named Lona and the younger Kusa.

On hearing the narration of the sage, Rama calls his sons, embraces them in his bosom and kisses the topmost places of their heads. Then he asks them concerning their mother's welfare and adds saying to his sons that it can be called a great meritorious deed to take care of their mother. Those who maintain their parents will be saved from death by drowning even if they were thrown into water, or death by fire even though they were thrown into fire. When they die, they never pass to Apaya (Four Worlds of Punishment), but go to one of the Abodes of the Celestial beings in stead.

Then Rama entreats the sage Balamiga to persuade Sita to return Ayuttaya with him. She should have wailed and been sad since Rama sent her to the sage for she had a desire to eat rice porridge. Sita will be supposed to reject Rama's persuasion to return Ayuttaya. The sage remonstrates against Rama that Rama was in the habit of listening to the people's rumour and setting Sita aside. If Rama gives him a promise to contact with Sita sincerely in future, he undertakes to comply with Rama's request. Rama lays emphasis on stating that previously he had mere his queen Sita. Now he has two offspring with him. His queen could bear witness to her innocence twice. The people comprehend it enough. He shall never betray her trust in future.

Guided by the sage Balamiga, Rama, Lakkhana, Satrugana along with Lona and Kusa proceed to Sita. When they arrive at the hermitage, Sita sobs embracing the legs of Rama. Rama tells Sita that the two have been destined to bear suffering due to their fates. He appeals her to return Ayuttaya with him. He intends to install her upon Rama's consort.

Sita replies to Rama that it was more persecutious for her to live with her children in the woods for eight years than to have been detained in Theinkho island by Dassagiri. She was asahmed that her children had been ridiculed as bastards when they had a quarrel with young ascetics. Though she was dealt with harshly by Rama, she kept her fidelity toward Rama incessantly. She expected prompt rescue by Rama from her detention when he had defeated Dasagiri. It was four days later of Rama's victory over

Dasagiri when she has been released. Despite the fact that he knew her chastity, he ordered her to prove her innocence so as to dispel the doubt of all the people. She was compelled to jump into a big flame of fire, swearing that she had been chaste. The flame of fire had become cool like as cold water because of her chastity.

When they went back to Ayuttaya, Rama was aware of her conception and asked her what she would have been to eat. Accordingly she replied that she desired to eat rice porridge which she had once eaten during her stay at Balamiga's hermitage. Rama sent her to the hermitage. She was confident that Rama would call back her sooner or later, but of no avail. She was forced to stay with her children disasterously in the forest up to now. If she returns Ayuttaya, she will suffer from such a painful treatment once again. She will live along with her sons in her hermitage relying solely upon the fruits and tubers and keep the religious precepts under the guidance of the sage Balamiga. She does not go with Rama to Ayuttaya.

On hearing her speech, the sage Balamiga advises Sita that it is called to be noble in conform to the opinion of the noble person who has been endowed with glory and authority, and regarded as one of celestial beings in this world. The sage adds that he advised Rama not to take a serious view of the rumour of the people, but to contact with his consort sincerely and benevolently. Rama gave him a promise to fulfil his request. Therefore Sita shall comply with Rama's request.

Eventually Sita assents to the advise of the sage. Rama and Sita with their two sons together with Rama's brothers offer plenty of dedications to the sage and circumambulate right side around him. Then Rama and Sita with their sons mount on the chariot and leave for Ayuttaya accompanying one hundred kings.

Having obtained the news that Rama and his party have started for Ayuttaya, Bharata orders immeasurable citizens to clear the road toward Ayuttaya and construct temporary pavillions suitable for Rama and his party. He instructs the citizens of Ayuttaya to adorn the city and clean the flat ground around the palace. Rama and Sita

with their sons, Lona and Kusa, together with Lakkhana, Satrugana, accompanied by one hundred kings leading eighteen Akkhobhani of military army, enter the city of Ayuttaya. Rama and his family ascend the royal palace. The people of Ayuttaya welcome them with a great deal of offerings.

One day Rama installs the prince Lona on the heir-apparent and appoints the prince Kusa as the commander-in-chief. He grants abundant luxuries, towns and villages to his three brothers as their fiefs. He bestows a great deal of rewards to one hundred kings and gives following instruction to them.

"All the kings. Practice in the same way as I do. Regard the people just as your own children. Observe the four kinds of treatment as the king and the Ten kinds of Kings Precepts". All the kings dedicate a great many offerings to Rama and leave for their kingdoms. They continue to offer their revenue to Rama every year without fail.

Rama governs righteously and fairly for one hundred twenty thousand years and passes away as the result of being tired of the mundane world. Lona, the heir-apparent, succeeds the kingship legally. The kingdom of Ayuttaya is governed by the successive kings of seven generations beginning from Rama. Afterwards, the city becomes replete with stones and rocks.

(Pali verse)

Eka Gavi Triyo Bagghyi Sihi Satta Brashubitta Adhamme Bralamyamcandri Dhamma Rakkhati Rakkhati.

(Verbatim translation) Gavi = cow, Eka = one, Brashubitta = be born, Bagghyi = a tigress, Triyo = three, Brashubitta = be born, Sihi = a lioness, Satta = seven, Brashubitta = be born, Adhammam = be illegal, be unfair, caused by making a living, Bralamyamcandri = nothing remained as many as being born.

Dhammem = law, Rakkhati = one who observe, Dhammem = law, Rakkhati = observe.

This Pali stanza expresses the following meaning. A cow bears one. A tigress bears three. A lioness bears seven. There can not be remained as many as being born because

of their unfair ways of life. Since cows used to eat grasses only and contribute to promote the benefit of human beings, they increase in number on the ground. Though the king Dasagiri possesses immeasurable warriors with him, he was slain by Rama and his brother, Lakkhana, both of whom had conducted righteously and lawfully.

The story of the king Rama comes to an end here completely.

Akkharaja Kamekanca Buddharupam Samam Simya Tasmahi Pandito
 Posolikkheyya Pitakatayyam Iminalikkhita Punena Parivarohabbalo Ayu
 vannabyttabhava Matapitu guruhica Pujitommi Bhavabhava Imina Punatejena Mideyam
 Manipungavam Mavesayam Saggaresanca Atiussaha Tejasa Jareva Tassa Namassa
 Sasanamsuvi Suddhato Mangaloviya Sammuddho Homi anagate aham Ayudigho
 Kulajoca Pumomatica Samattha Byatthabalica Dadakkhi Catupetati Pitaka Vagis-
 urasasuraca Nirovora Sakusalajatisaro Sabbhisamva Soparacitta Vidupica
 Catupayamuttohutta Bhavayyam Santipapako Punanatejinassa Mamanatiganassaca
 Paresanca Titiniccama Hareyyam Sukhakaranam.

I have finished to rewrite the Rama Vattu on the fifth day of the waning of the moon of twelve month of Burmese calendar in 1233 year of Burmese Era.

Nibbana Paccayo Hotu.

Glossary

Aggina Mukkha = Aggi means fire and Mukha face.

Akhobhani ~ Akkhobhini = Pali. Akkhobhini or Khohini. A number consisting of forty two ciphers.

Apaya = The four classes of the unhappy state composed of Hell, Animal, Preta and Asura.

Asankheyya = Pali. Asankheyya. The highest numerical written with 141 ciphers.

Asawadi = It is said to be a species of vine creeper grown in the garden Citrakuta of Tavatimsa heaven. One of the Burmese versions of Rama story describes that Dasagiri began to deviate from righteous pass in consequence of taking the fruits of Asawadi.

Asoka = Polyalthia longifolia. The tree Jonesia Asoka, bearing red flowers.

Assamedha = Skt. Asva-medha. A rite of horse sacrifice.

Asura = One of old demi-gods, sons of Kasyapa. It denotes also one of the Four States of Suffering (Apaya) where Asura lives.

Attha Canda = Skt. Ardha Candra. A divine weapon in the shape of the crescent moon.

Avici = One of the Eight Great Hells. It is believed to be situated in the deepest recesses of the southern island Jambudipa in the centre of the greatest one called Silapatavi.

Ayuttaya = Skt. Ayodhya. The name of the kingdom governed by king Dasaratha.

Balamiga = The name of a sage who is described as the grandfather of Rama and Lakkhana. It is however not obvious if Balamiga is their paternal grandfather or maternal grandfather because there is devoid of the parentage of king Dasagiri. The form Balamiga is evidently derived from the name Valmiki.

Bayu Mukha = Vayu means wind and Mukha face.

Bharata = The second son of king Dasaratha.

Bhibhisana = Skt. Vibhisana. The youngest son of Gunti.

Bhummaso = The name of the guardian deity of the earth.

Bodhisatta = Skt. Bodhisattva. One who is destined to and striving to attain to the Enlightenment. The Future Buddha.

Brahma = The chief god during the period of Brahmanism. He became the God, Creator, the first of the Hindu Trinity with Visnu as the Preserver and Siva as the Destroyer. He is depicted with four heads and four arms. His mount is the goose or swan (Hamsa). He is represented by his four faces of which three only are visible in pictures and reliefs. In Burmese Rama Vattu, Brahma is Dasagiri's father.

Brahmaloka = Skt. and Pali. The abode of Brahma, which locates above the Kamaloka.

Brahmin = Priest. In India, it is a member of the first of the four hereditary castes. In Burma, It is the priest who carries out the royal ceremony.

Catumaharaja = The four guardian deities at four cardinal points of Mount Meru and also signifies the first seat of the six states of the celestial beings, where they reside.

Chaddanta = The name of a fabulous elephant, having six tusks. It is said to have been the strongest, the most excellent kind, equal in strength to ten thousand million men. The king of Chaddanta elephant is interpreted as one of the former stage of existence of Gautama Buddha.

Dabindain = The palace chamber resided by the daughter of the king. She is not yet given in mar-

riage and generally given in marriage to the succeeding king.

Dasagiri = Skt. Dasa Griva, meaning Ten Heads. He was born of Gunti to the king of Brahma, as the eldest son by virtue of her meditation for eighty thousand years.

Dasaratta = Skt. Dasaratha. Meaning Ten Vehicles. The name of the king of Ayuttaya. the father of Rama.

Devaloka = Heaven, the abode of Deva (gods). Devasandhi, Deva = Celestial being or god

Eight Precepts = Pali. Attha Sikkhapada. The Buddhist Formulae ending always with the expressions that λ Veramani-Sikkhapadam Samadiyami ξ in Pali. It is fundamentally composed of the Five Precepts : 1. refraining from injury to living beings, 2. refraining from taking that which is not given, 3. refraining from sexual immoality, 4. abstainning from falsehood, 5. refraining from taking liquor or any intoxicating drugs, and three other elements are added to them : 6. abstainning from taking any solid food after midday, until next sunrise, 7. abstainning from theatrical spectacles, songs and dances, and 8. refraining from adorning the body with flowers and from the use of perfumes.

Five Elements of excellent woman = They are (1) being excellent in countenance, (2) being wealthy, (3) being devout, (4) being well versed in and (5) being diligence.

Five Great Sins = Pali. Panca Anantarayika. The offender to commit each of them will be unable to suffer in the Great Hell. The Five Great Sins include Pitughataka who killed his own father and Matughataka who killed his own mother.

Gajasandhi, Gaja = elephant

Gandhamadana = One of five mountains surrounding the lake Anotatta in the Himalayas. A fragrant smell is said to have been emanated from this mountain.

Gandharva = Pali. Gandhabba. Heavenly musicians belonging to the semi-divine beings, regarded as the singers or musicians of gods.

Grahasandhi, Graha = another name of Rahu. Sandhi = Link, connection.

Gunti or Gundi = The name of the mother of Dasagiri. In Burmese Rama Vatthu, she was a Brahma originally in her previous status, who has incarnated as the daughter of Irannakassipu. In Valmiki Ramayana, Kaikasi who was a daughter of Sumali, approached the Sage Visrava who had been engaged in a great Vedic ritual, and gave birth to a terrible son with ten heads.

Hanuman = One of the monkey military officers under the command of Sukrit.

Hnyin = A kind of wind instruments of Burmese music.

Indacitta = Skt. Indrajita. Meaning the one who has defeated Indra. He is the son of Dasagiri and his wife Mandodari.

Indasana = The royal horse meaning the seat of Indra.

Indra = The king of the lower heaven of λ Thirtythree gods ξ . He was the main god of the Aryan warriors. In later Hinduism, he is mostly regarded as the rain god. He has a thousand eyes and is served by the white elephant Airavata.

Irannagassipu = The king of Langka Dipa and the maternal grandfather of Dasagiri. The name Irannagassipu is supposed to have been derived from the name Hiranya Kasipu who is originally described in Baghavat Purana and is cited by Kampan in his Iramavataram. Hiranya Kasipu

was an Asura. His physical proportion is described that he possesses so colossal body that the seven oceans of the universe would only wet his feet when he walked in them. He would pierce the vault of the sky and bathe in the showers descending from the waters of the universe beyond. He ruled not this universe only but the universe beyond also acknowledged his sovereignty. By intense austerities, he had obtained this awful power. Hiranya Kasipu was slain by Visnu in his Narasimha Avatar. The tale of Hiranya Kasipu is told to Ravana by Vibhisana in Kampan Ramayana and by Mandodhari in Adhyatma Ramayana. The fight of Narasimha and Hiranyakasipu is found as the bas-reliefs in the Pallava temples at Kancipuram, both in the Kailasanatha temple and in the temple of Vaikuntha-Perumal.

Jambudipa = Skt. Jambu Dvipa. Meaning the country of the rose-apple (*Eugenia jambos*). Considered to be a continent situated at the southern direction of Mount Meru.

Kallum Rathaca = Skt. Garuda, Pali. Garula. The royal chariot meaning the vehicle of Garuda.

Kamma = Skt. Karma. Fate. One's deed, word or thought which predetermines one's future.

Kapp = Skt. Kalpa. An aeon. A cycle of time.

Karavika=Pali. A mythical bird supposed to have a melodious cry.

Kelasapa = Skt. Kailasa. One of the five mountains surrounding the lake Anotatta in the Himalayas.

Kinboun = *Coccinia india*. A creeper bearing edible oblong fruits.

Kinnara = A bird with a human head. Kinnari is female. Kinnaras form a complete orchestra for the god's dance with Gandharvas.

Kisakinta or Kissakinta = Skt. Kiskindha. Name of a mountain near the seashore, where Bali, the king of monkeys, and his brother Sukrit have resided.

Koke = Skt. Kaikeyi. The youngest queen of Dasaratha. The mother of Bharata.

Kosalla = Skt. Kausalya. The chief queen of Dasaratha. The mother of Rama.

Kotampa = The name of a hermit who taught how to chant the incantation and how to meditate to Gunti as her Preceptor. He is invited by King Janaka to his kingdom to perform a special ceremony intending the birth of his son. Kotampa carries Rama to his hermitage in order to get rid of the crow Kakavannna and teaches general knowledges which is essential for Ksatrya clan to Rama. In Valmiki Ramayana, Ravana is born of Kaikasi to Visrava, the son of sage Pulastya. Rama's Preceptor is the sage Visvamisra.

Kumbhakanna = Skt. Kumbhakarna. The second son of Gunti. The younger brother of Dasagiri.

Kuppaci = A female attendant to queen Koke. She instigates Koke to demand Dasaratha to fulfil his promise once granted to Koke. In Valmiki Ramayana, it is Manthara, a hunch-backed maid-servant, who has informed the tidings of Rama's inauguration to Kaikeyi and instigated to her to demand the king Dasaratha to exile Rama to the forest for fourteen years and install Bharata on the throne instead.

Kuvera = The name of the deity concerning wealth. The king of Yakkha (Demons), who governs the northern direction of Meru mountain. In Valmiki Ramayana, Kuvera is the half brother of Ravana.

Lakkhana = The third son of king Dasaratha.

Lanka Dipa = Skt. Lanka Dvipa. The name of the island described in Valmiki Ramayana as the

seat of the demon king Ravana. Originally the summit of Mount Meru, it was broken off by Vayu, the god of wind, and thrown into the sea. Thus becoming an island. In Burmese Rava Vatthu, Lanka Dipa is replaced and interchangeable with Theinkho island.

Mahasammata = Another name of Cakravartin. A universal monarch.

Maheśvara = Skt. Maheśvara. The supreme God. Another name for Siva and Visnu.

Makkha Mantotri = The name of a daughter of the king of Asura and the chief queen of Dasagiri.

Usually called Mandotari.

Manijotirasa = Pali. Jewel of Radiance.

Manimekhala = The guardian deity of ocean.

Mantotari ~ Mandotari = Same as the Makkha Mantotri

Mantra = Skt. Mantra. Pali. Manta. The charm, spell or incantation mainly composed of Sanskrit or Pali language.

Megha Mukha = Megha means rain and Mukha face or mouth.

Naga = A race of serpents who inhabit the Patala-loka or the nether regions.

Nagapasa = The noose of snake, a special and formidable weapon used by Indacitta.

Nagara sandhi, Nagara = Town or citadel. Sandhi = Link, connection, junction.

Nantopananta = Skt. Nandopananda. The name of the king of Naga.

Naraka = The hell, the infernal world.

Ongkwat = Skt. Angada. The name of the son of Bali.

Pali ~ Bali = Skt. Vali. The name of the king of monkey who governed the Kissakinta kingdom.

Passu Rama = Skt. Parasu Rama. One of the Visnu's Avatars. In Valmiki Ramayana, he is a formidable opponent for Rama because he has an enmity against Kshatrya clan.

Pavana = Another name of the wind god Vayu.

Pritta = Skt. Preta. Pali. Peta. a ghost.

Purohita = Pali. King's religious advisers. In Burma, they were the court Brahmin who officiate at royal ceremonies and advise the king as his domestic chaplains.

Raksasa = Skt. Raksasa. Pali. Rakkhasa. A category of demons or malignant Asura inimical to man. Ravana and his family belong to this category.

Rama = The eldest son of king Dasaratha. In Rama Vatthu, Rama is described as the incarnation of the Future Buddha.

Rameissa = Ramesvara. A place name, situated at a small peninsula in Tamilnadu State, India.

Sadda Vedhi = Skt. Sabdavedhi, meaning sound piercing.

Sakra = Pali Sakka. Another name of Indra.

Sammohani = Pali. Confusion, Ignorance

Sarasvati = The name of a goddess of learning and arts. She is the divinity of rivers and considered the consort of Brahma.

Sattarukana = Skt. Satrugna. The fourth son of king Dasaratha.

Satrujeyya = The royal elephant meaning the Conquest of Enemy.

Shilepa ~ Shilyinha = The name of a female monkey who gave birth to Hanuman. In Valmiki Ramayana, Hanuman's mother is described as Anjana.

- Siha Dvara = The Gate of LionSukrit = Skt. Sugriva. The name of the younger brother of Bali.
- Sumanta = Skt. Sumantra. The name of the royal coachman.
- Sumeru or Meru = The name of the largest mountain in the centre of the world, rising to the height of eightyfour thousand Yojanas above the sea level. The mountain is supposed to be supported on the sevenfold hood of the coiled snake called Vasuki. The sun and the planets are said to revolve around this mountain.
- Sumitta = Skt. Sumitra. The second queen of Dasaratha. The mother of Lakkhana and Sattarukhana.
- Tavatimsa = Pali. The second seat among the six states of the celestial beings. It extends from the summit of Mount Meru to the Cakravalā. It is considered as the abode of Indra. The realm of the Thirtythree Gods.
- Ten Precepts = Said to have been incumbent on a king, namely charity, religious practice, benefaction, fairness, gentleness, keeping sabbath, benevolence, abstention from cruelty, patience and conflict.
- Theinkho = Another name for Lanka Dīpa.
- Thirtyone Worlds of Existence = All living beings are to live in any state of three classes : Kāma, Rūpa and Arūpa. Kāma is composed of eleven states, Rūpa sixteen and Arūpa four. Thirtyone is the total number of these states.
- Three Worlds = They are Heaven, Earth and the Underworld. In other words, the abode of celestial beings, the abode of human beings and the abode of Asura.
- Trighatā = The name of a Raksasi who is the younger sister of Dasagiri and the mother of Kharu and Tusara. She transforms herself into a golden hind for the purpose of enticing Rama far away from Sita. In Valmiki Ramayana, one who assumes the form of a golden deer is not Ravana's sister, Surpanakha, but Maricha.
- Trijatā = The name of an ascetic who gave two bananas to king Dasaratta. Trijatā is in Valmiki Ramayana the name of a Raksasi who is in charge of Sita, when she is in confinement in Asoka garden.
- Trikumbhi = The name of a chief Raksasi who is in charge of Sita when she was confined in the Asoka garden. In Valmiki Ramayana, the name of a Raksasi who befriended Sita is Trijatā.
- Tusitā = The fourth state of the six levels inhabited by celestial beings. Particularly it is to be regarded as the abode of the Future Buddha before his incarnation.
- Usabha or Ussabha = A length of one hundred and forty cubits.
- Varajin = Skt. Vajra. A divine weapon possessed by Indra. It is regarded the thunderbolt.
- Varunna = Skt. Varuna. The God of Water or the God of Ocean.
- Visakarum = Skt. Visvakarman. The chief architect and artificer of the Gods.
- Yama = The name of the ruler of the kingdom of the Dead. The God of Death.
- Yojana = A measure of length which is about eight miles or twelve kilometers.
- Yuva Raja = The heir-apparent or the Crown Prince.
- Zamari = Skt. Camari, female Yak. In Burma it is regarded as a fabulous beast or a bird. The Burmese consider it to be an animate being of courage. Zamari is believed not to suffer even the loss of a single feather of its tail.

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